

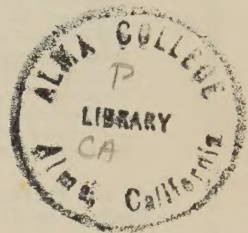
CATHOLIC • ACTION •

Vol. XXIII, No. 1-12



JANUARY, 1941^{Dec}

Peace Program of Pius XII



“FIRST, triumph over hate, which today divides the peoples, together with a renunciation of the systems which have nourished those hates.

“SECOND, triumph over mistrust, which today seems to nullify international agreements.

“THIRD, triumph over the false dictum that might makes right, which endangers all international relations.

“FOURTH, triumph over two-sided differences, by considered elimination of those conditions that deprive States of an assured proper living for all their subjects.

“FIFTH, triumph over egoism, which easily leads to violation of the honor and sovereignty of States and the proper liberty of their citizens, with establishment of ‘sincere juridical and economic solidarity’ based on Divine precepts.”

—From the Christmas Message broadcast to all the nations by Pope Pius XII, in which His Holiness especially complimented American Catholics on their relief efforts.

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A NATIONAL MONTHLY PUBLISHED BY THE
NATIONAL CATHOLIC WELFARE CONFERENCE

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The contents of CATHOLIC ACTION are fully indexed in the *Catholic Periodical Index*; also in the Catholic Magazine Index of *The Catholic Bookman*.

FACTS ABOUT THE NATIONAL CATHOLIC WELFARE CONFERENCE

"Over a manifold activity of the laity, carried on in various localities according to the needs of the times, is placed the National Catholic Welfare Conference, an organization which supplies a ready and well-adapted instrument for your episcopal ministry."—Pope Pius XII.

The National Catholic Welfare Conference was organized in September, 1919.

The N. C. W. C. is a common agency acting under the authority of the bishops to promote the welfare of the Catholics of the country.

It has for its incorporated purposes "unifying, coordinating and organizing the Catholic people of the United States in works of education, social welfare, immigrant aid and other activities."

It comprises the following departments and bureaus:

EXECUTIVE—Bureaus maintained: *Immigration, National Center Confraternity of Christian Doctrine, Information, Publications, Business and Auditing, and CATHOLIC ACTION, monthly publication, N. C. W. C.*

YOUTH—Facilitates exchange of information regarding the philosophy, organization, and program-content of Catholic youth organizations; promotes the National Catholic Youth Council, the federating agency for all existing, approved Catholic youth groups; contacts and evaluates national governmental and non-governmental youth organizations and youth servicing organizations.

EDUCATION—Divisions: *Statistics and Information, Teachers' Registration, Library.*

PRESS—Serves the Catholic press in the United States and abroad with regular *news, features, editorial and pictorial services.*

SOCIAL ACTION—Covers the fields of *Industrial Relations, International Affairs, Civic Education, Social Welfare, Family Life and Rural Life.*

LEGAL—Serves as a clearing house of information on federal, state and local legislation.

LAY ORGANIZATIONS—Includes the National Council of Catholic Men and the National Council of Catholic Women, which maintain at N. C. W. C. headquarters permanent representations in the interests of the Catholic laity. These councils function through some 3,500 affiliated societies—national, state, diocesan, district, local and parish; also through units of the councils in many of the dioceses.

CATHOLIC ACTION STUDY—Devoted to research and reports as to pronouncements, methods, programs and achievements in the work of Catholic Action at home and abroad.

The N. C. C. M. maintains at its national headquarters a *Catholic Evidence Bureau*, sponsors a weekly nation-wide radio *Catholic Hour* over the network of the National Broadcasting Company, and conducts a Catholic Radio Bureau.

The N. C. C. W. maintains in Washington, D. C., the *National Catholic School of Social Service.*

The Conference is conducted by an administrative board composed of ten archbishops and bishops aided by seven assistant bishops.

Each department of the N. C. W. C. is administered by an episcopal chairman.

Through the general secretary, chief executive officer of the Conference, the reports of the departments and information on the general work of the headquarters' staff are sent regularly to the members of the administrative board.

The administrative bishops of the Conference report annually upon their work to the Holy See.

Annually at the general meeting of the bishops, detailed reports are submitted by the administrative bishops of the Conference and authorization secured for the work of the coming year.

No official action is taken by any N. C. W. C. department without authorization of its episcopal chairman.

No official action is taken in the name of the whole Conference without authorization and approval of the administrative board.

It is not the policy of the N. C. W. C. to create new organizations.

It helps, unifies, and leaves to their own fields those that already exist.

It aims to defend and to advance the welfare both of the Catholic Church and of our beloved Country.

It seeks to inform the life of America of right fundamental principles of religion and morality.

It is a central clearing house of information regarding activities of Catholic men and women.

All that are helped may play their part in promoting the good work and in maintaining the common agency, the National Catholic Welfare Conference.

CATHOLIC ACTION records monthly the work of the Conference and its affiliated organizations. It presents our common needs and opportunities. Its special articles are helpful to every Catholic organization and individual.

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CATHOLIC ACTION

"CATHOLIC ACTION consists not merely of the pursuit of personal Christian perfection, which is however before all others its first and greatest end, but it also consists of a true apostolate in which Catholics of every social class participate, coming thus to be united in thought and action around those centers of sound doctrine and multiple social activity, legitimately constituted and, as a result, aided and sustained by the authority of the bishops."

—Pope Pius XI.

MONTHLY PUBLICATION OF THE NATIONAL CATHOLIC WELFARE CONFERENCE

VOL. XXIII, No. 1



January, 1941

OUR COMMON CATHOLIC INTERESTS

Prepare Now For Catholic Press Month

THE inauguration in 1921 by the Archbishops and Bishops of the N. C. W. C. Administrative Board of an annual Catholic Press Month was a forward-looking move which has proved distinctly profitable to the advance of the interests of Catholic journalism and for all for which it stands. Stimulated each year by helpful special messages from successive Episcopal Chairmen of the N. C. W. C. Press Department, from the various co-operating ordinaries and from officials of the Catholic Press Association, the annual observance has increasingly emphasized the importance of the Catholic Press to the Church and its members and to the Nation.

CATHOLIC ACTION has been privileged to play a small part in this yearly observance by publishing special study outlines and cognate articles appropriate to this annual observance. Attention is especially called to the study outline on the Catholic Press appearing in this issue and to the feature page "Headlines" (see page 9) which should convince any Catholic of the important services being rendered currently by the N. C. W. C. News Service in its world-wide coverage of Catholic news. Next month's issue will carry the press month message of Most Reverend John Mark Gannon, Bishop of Erie, present Episcopal head of the N. C. W. C. Press Department. In the meantime, we respectfully ask all affiliates to prepare for the reception and application of this message and to cooperate with local Catholic editors and publishers in their respective plans for Catholic Press Month.

FOR some years prior to the outbreak of war much was written about such things as fascism, communism, nazism, capitalism, and the need of a new social order. The challenge of our times was not met—and guns are now speaking more loudly than the pen, but the pen is still active. The belligerent nations from time to time are issuing statements of their war aims and intentions, setting forth the ideal of a new world order that is to be carried into practice following the present struggle. It is still true, notwithstanding guns and bombs, that the pen is mightier than the sword. Consequently, more than ever before in our nation's history Catholics need the Catholic press, and, conversely, the Catholic press needs their full support.

THERE is always need of a worthy press, an intelligent press, a press devoted to the well-being of all classes of society, a press consecrated to religion and dedicated to those principles of freedom and de-

mocracy and of just relations among nations which must find their concrete realization following the present war. Such a press can make itself heard and contribute mightily toward creating those sentiments and dispositions which will make possible an early healing of the wounds of war and hasten the day when the sword can be put aside and the energies of our own people and of those of other nations released for the task of national and international reconstruction.

POPE PIUS XI, knowing that "the word is ruler of the world" in creating those dispositions and disseminating that knowledge necessary to the preservation of individual and social well-being, acclaimed the Catholic press and called upon the faithful in every clime to come to its support.

"Here is a field of apostolate," he said, "worthy of all the solicitude and interest of good Catholics, of the members of Catholic Action. They can never cultivate the Catholic press enough. According to the

care with which they prepare, so will the beneficent fruits be abundant. With this apostolate they will obtain the other precious result of averting the evil effects of a poisonous press that propagates things that should be abolished not only by culture but also by civilization. Here then is a large field for apostolic activity, since the widespread reading of a good press is a great good and the spread of the reading of a bad press is a great evil."

IT IS a source of satisfaction in these times of trial to know that the Catholic press in our own nation is flourishing and vigorous, thanks to our Bishops, to the self-sacrificing work of those who are actively engaged in the editing, writing, and publishing of Catholic literature, and above all to the loyal support of many millions of the faithful who are doing what they can, as individuals and as members of Catholic organizations, to further the cause of Catholic literature. The growth of the Catholic press is reflected not only in an increase in numbers of Catholic publications but in the expanding activities of the Press Department of the National Catholic Welfare Conference in supplying world news, features, photographs, and syndi-

cations by prominent Catholic authors, notwithstanding the difficulties arising out of the war.

THE annual observance of Catholic Press Month emphasizes various aspects of the press: its problems, its achievements, its shortcomings; but for each of us personally the Catholic press must be part of our daily lives through reading, and its support a work of love. Our Catholic press sustains Catholic unity, promotes Catholic consciousness, aids family life, minimizes hostility against the Church, awakens sympathy and interest in Catholic thought and life, strengthens our Faith, makes operative the life of Christ in the world, educates our people to the need for Catholic organization and activity, promotes works of charity, helps to bring about a Christian solution of the great social and economic problems that are today agitating mankind.

A strong and capable Catholic press is one of the most important and most necessary agencies for effective and enlightened Catholic Action. The support we give to it returns to us a hundredfold in the eternal verities of our Faith.



Bishops' Committee Reports on Clean Literature Drive

THE second annual report of the Bishops' Committee heading the National Organization for Decent Literature, stressing "there is still much to be done" in the drive to purge the magazine racks of indecent reading, cited the so-called "comic magazines" as a new menace and reminded of "the dangers latent in these seemingly innocent publications."

The report urged the establishment of permanent organizations in the various dioceses with men and women actively engaged in the drive against objectionable reading, saying that "where this is done the clean-up becomes thorough and enduring."

"Since our last report," the Bishops' Committee stated, "we have learned that some of the very men who once published the worst sort of magazines, now discontinued, are doing a thriving business by publishing and placing on sale 10,000,000 copies a month of *comic magazines* which, however innocent their appeal to children be, are calculated to do great harm to the morals and to prepare school boys and girls for the patronage, at a later date, of just such periodicals as the N. O. D. L. is desirous of removing from circulation."

The report also urged frequent and regular visits to news stands by Vigilance Committees in the various dioceses "for the purpose of procuring permanent co-operation on the part of the dealer"; stressed that the drive against indecent literature should not be regarded as a Catholic drive "even though it be initiated by Catholics"; cited misleading advertising and other sub-

terfuges that are used to get salacious literature into the hands of young people; outlined the efficient plan employed in the Archdiocese of Detroit to combat salacious literature and referred to the successful results obtained in the Diocese of Fort Wayne; and listed organizations supporting the N. O. D. L. and magazines banned by it.

The report said that "until the magazines which are now lewd, salacious and over 'sexy' can be cleaned up at the source, it is imperative that public opinion be aroused against their local circulation." It added that "one of the reasons why the N. O. D. L. campaign has not been more successful is that in some of the largest cities of the United States too great confidence was placed in the existing law and the readiness of public officials to enforce it."

"THE Bishops' Committee would be very grateful, in the interest of national morality and particularly for the protection of Catholic youth," a foreword to the report said, "if every Ordinary revived his diocesan organization and mandated societies of men and women in every parish to engage actively in the drive to remove moral filth from their respective communities."

The most Rev. John F. Noll, Bishop of Fort Wayne, is Chairman of the Committee. Other members are: Bishops Edmund F. Gibbons, of Albany; Francis P. Keough, of Providence; Urban J. Vehr, of Denver; and Bernard J. Sheil, Auxiliary of Chicago.

THERE is need for 70,000 pieces of altar linen to be made this winter, to help equip the constantly growing number of Catholic chaplains with the United States armed forces, it is revealed by the Chaplains' Aid Association.

Needs of Catholic Chaplains in Army and Navy Stressed By Aid Association

An editorial in the December issue of the Association's publication announces "a call to the arms and hands of the Catholic women of America." "The Chaplains' Aid Association," the editorial declares, "will need thousands of altar linens of all sorts, and it will need them soon. Before next June, there will be 400 Catholic chaplains in the U. S. Army and Navy (there are about 100 at present). This means that efforts to supply the needs of these chaplains must be quadrupled. Mass outfits will be assembled as soon as humanly possible for the new chaplains who are to be commissioned. Each outfit contains 21 linens of various sizes, in addition to a linen alb and cinchure. Army posts, naval stations, battleships, hospitals, will also need the linens necessary for their altars. It is a great task, and one that must be faced immediately. It will mean days and months of devoted work on the part of Catholic women.

"What was accomplished during the World War was stupendous. Only the Chaplains' Aid workers of that day could testify to the endless quantities of altar linens which came from every quarter of the country. So many, that for a few years afterward the linen supply was there to be drawn upon.

"What could be done once, can be done again, if these zealous Catholic women can but know where to direct their generous work."

"We call upon the splendid women organized in the National Council of Catholic Women and other Catholic units, to take this pious work to heart," the Association announces. It states that detailed instructions for making altar linens will be sent to all who apply for them. Noting, too, that it is difficult to find linen in some communities, the Association offers to act as purchasing agent to procure the material.

The publication prints numerous letters from Catholic chaplains with the Army, Navy and the CCC, expressing thanks for the Mass outfits, rosaries, prayer-books, altar wines, and other needs made available to them by the Chaplains' Aid Association through the generosity of its benefactors.

TEMPORARY and permanent recommendations for reducing the number of destitute migrants were made by the Rt. Rev. Msgr. John A. Ryan, Director of the Social Action Department of the National Catholic Welfare Conference, at a hearing of the House Committee on Interstate Migration on December 5.

Program of Aid to Destitute Migrants Explained By Monsignor Ryan

Monsignor Ryan urged that to meet the present problem of migracy "no attempt should be made by law directly and specifically to hinder the migration of any one for any reason, so long as America remains America," and that destitute migrants should obtain adequate assistance, either in the form of direct relief or work relief, through the joint action of the Federal Government and the State in which the migrant is a sojourner, with the greater part coming from the Federal Government.

However, Monsignor stressed the necessity of abolishing the conditions responsible for destitute migrants and set forth the following program as a means of accomplishing this: Improvement in business conditions and employment; rehabilitation loans for farm dwellers; loans for farm ownership, and measures favoring operators of small farms. He said a yearly appropriation of \$1,000,000,000 for rehabilitation and ownership loans would not be excessive, "if that amount could be efficiently dispensed by the FSA. He declared the most difficult question of all is that of large versus small farms, saying "its solution involves a drastic change in fundamental policies." Citing the displacement of small farmers through the mechanization of the farm industry, Monsignor Ryan said that one method for arresting this process would be to withdraw AAA benefits from any farmer who cultivates or operates more than 500 acres of land. Another method he suggested was a supertax on large land holdings.

Monsignor Ryan summarized his program of aid to farm dwellers as follows:

Limit AAA benefits to a family-sized economic unit; enact a graduated land tax; raise farm prices; enlarge the FSA program; increase the tenant purchase program; lengthen the term of tenant leases; include migratory families in social legislation; refinance and scale down the farm mortgage debt; establish a farm placement service.

SPEAKING before the American Catholic Sociological Society in Chicago December 29, the Rt. Rev.

Msgr. Ryan Explains Growth of Interest in Catholic Social Teaching

Msgr. John A. Ryan, director of the Social Action Department of the National Catholic Welfare

Conference, described the extent to which the great labor encyclicals—*Rerum Novarum* and *Quadragesimo Anno*—have provoked interest in the United States in Catholic social teaching and have been disseminated and applied in American economic life.

Monsignor Ryan stressed that the interest in the encyclicals "among American Catholics has grown mightily," but with regard "only to the dissemination of the Encyclical doctrines" and to "doctrinal application." He pointed out that *Rerum Novarum* "did not receive anything like adequate consideration in the

United States for almost 28 years," but that *Quadragesimo Anno* "has received more study, discussion and approval from both Catholics and non-Catholics since it appeared in 1931 than *Rerum Novarum* had obtained in the preceding 40 years."

Monsignor Ryan cited the *Program of Social Reconstruction*, published in 1919 by the Bishops who constituted the Administrative Committee of the National Catholic War Council, and the *Pastoral Letter* of the entire American Hierarchy issued September 26 the same year, as expressions and recognition of the teaching and influence of *Rerum Novarum*. He added that the establishment and work of the Social Action Department of the N. C. W. C. did more in the first decade of its existence "to make known Pope Leo's Encyclical than all other agencies combined."

Monsignor Ryan pointed to the National Social Action Congresses—in Milwaukee in 1938 and Cleveland in 1939—and the history of the Catholic Conference on Industrial Problems as the best indications of the growing interest in the labor Encyclicals.

Monsignor Ryan emphatically urged "the specific application of the general doctrines" of the Encyclicals particularly "by speech and writing" as a phase of doctrinal application "which is less difficult but still very important."

"So long as we solemnly proclaim that two plus two equal four, we remain on very safe ground," Monsignor Ryan stated. "So long as we confine our preaching and explanation of the labor Encyclicals to such statements as, labor has a right to organize, or the laborer has a right to a living wage, we run no risk of being denounced as 'subversive' or even 'radical.' When we go further, and declare that Jones and Co. are actually and effectively denying these rights to the flesh and blood human beings whom they employ, we are not always secure against such epithets. And yet, the Catholic who, when a proper occasion arises, is not sufficiently courageous to take this stand is recreant to his duty to make known the teaching of the Encyclicals."

"Speaking summarily, I can say that the interest in the labor Encyclicals among American Catholics has grown mightily, until it has become all that a realistic person could expect; it is far greater than I had anticipated fifteen, or even ten years ago.

"This statement applies, however, only to the dissemination of the Encyclical doctrines. . . . The number of Catholics who feel morally obliged to carry the teaching of the Encyclicals into practice in their economic relations is small and disappointing," he concluded.

CALENDAR OF SCHEDULED CATHOLIC MEETINGS AND EVENTS

January, 1941

- 8—CONSECRATION OF THE RT. REV. MSGR. J. FRANCIS A. MCINTYRE as Auxiliary Bishop of New York and Titular Bishop of Cyrene in New York City, N. Y.
- 27-28—CATHOLIC CONFERENCE ON INDUSTRIAL PROBLEMS—Regional meeting, Camden, N. J.
- 31 and Feb. 1-2—NEWMAN CLUBS OF THE NEW YORK PROVINCE—Twenty-second annual convention, New York City, N. Y.

February, 1941

- 8—CATHOLIC ASSOCIATION OF INTERNATIONAL PEACE, OHIO VALLEY STUDENT FEDERATION—Cincinnati, Ohio.
- 14-16—NEWMAN CLUBS OF THE MIDDLE ATLANTIC PROVINCE—Twentieth annual convention, Philadelphia, Pa.
- 24—CONSECRATION OF THE RT. REV. MSGR. FRANCIS J. MAGNER as Bishop of Marquette in Chicago, Ill.

March, 1941

- 14-16—CONFRATERNITY OF CHRISTIAN DOCTRINE, PROVINCE OF NEW YORK—Regional congress, Brooklyn, N. Y.

April, 1941

- 16-18—NATIONAL CATHOLIC EDUCATIONAL ASSOCIATION—Thirty-seventh annual convention, New Orleans, La.
- 18-19-20—CONFRATERNITY OF CHRISTIAN DOCTRINE, PROVINCE OF LOS ANGELES—Regional congress, Tucson, Texas.

- 29-30—CONFRATERNITY OF CHRISTIAN DOCTRINE, PROVINCE OF ST. LOUIS—Regional congress, Wichita, Kans.

May, 1941

- 21-24—CATHOLIC PRESS ASSOCIATION—national convention, Peoria, Ill.
- 25—THIRD ANNUAL SOLEMN MEMORIAL MILITARY FIELD MASS—The Amphitheater, Arlington National Cemetery, Arlington, Va.

June, 1941

- 23-26—NATIONAL EUCHARISTIC CONGRESS—ninth annual, St. Paul, Wis., and Minneapolis, Minn.
- 27-30—CATHOLIC STUDENTS' MISSION CRUSADE—12th national convention, Rochester, N. Y.

August, 1941

- 10-14—THETA PHI ALPHA FRATERNITY—national convention, State College, Pa.
- 16-20—CATHOLIC CENTRAL VEREIN OF AMERICA AND THE CATHOLIC WOMEN'S UNION OF NEW YORK—Eighty-sixth annual convention, New York, N. Y.
- 27—CENTENARY OF THE FOUNDING OF CATHOLICISM IN MONTANA will be celebrated at Stevensville, Mont.

October, 1941

- 5-9—NATIONAL CATHOLIC RURAL LIFE CONFERENCE—20th annual convention, Jefferson City, Mo.



AID *in* DEFENSE PROGRAM

PLEDGED *by* U. S. BISHOPS

FOLLOWING upon the organization of the National Catholic Community Service to care for the spiritual, social and recreational needs of Catholics in the armed services and in areas in which defense industries have created such needs, the participation of the organization with similar groups in a National United Welfare Committee for Defense has been announced.

The National Catholic Community Service, formed at the November, 1940, meeting of the general body of Bishops of the United States is composed of the members of the Administrative Board of the National Catholic Welfare Conference and the Military Vicar of the Army and Navy Ordinariate. Its formation was a response to the need for an agency to coordinate Catholic efforts to collaborate with chaplains and morale officers in their work among men in the military camps, to supply needed spiritual, recreational and general welfare facilities for them outside military posts, and to care for the pressing and increasing requirements of the Catholics who are among the newly crowded defense areas.

In the work, it will have the cooperation of experts in the field of religious education, community organization, recreation, and the variety of social services capable of making the project adequately effective.

The National Catholic Community Service will afford an opportunity for the unifying of the efforts of all interested Catholic lay organizations whose facilities can be utilized to care for the present necessities. Before launching a definite program involving personnel and equipment, the National Catholic Community Service has been engaged in surveying as completely as possible the extent and character of the services it must offer and the areas of greatest need. It has been consulting with military and government authorities as well as with other private agencies concerned with the same problem.

TOGETHER with representatives of the Y. M. C. A., Y. W. C. A., Salvation Army, Jewish Welfare Board, its representatives constitute the National United Welfare Committee for National Defense, of which Mr. Walter Hoving is chairman, Mr. Francis P. Matthews, supreme knight of the K. of C., representing the National Catholic Community Service, is one of three vice-chairmen, and Mr. Luke Hart, supreme advocate of the K. of C., is a member of the executive committee. Representatives of these various agencies are

presently studying the problems common to all, including the question of a joint national appeal for funds.

In a letter to President Roosevelt, the committee offered its facilities and experience in drafting a program in cooperation with the governmental agencies. This letter, signed by Mr. Matthews as a representative of the National Catholic Community Service, assured the President that the committee had been formed "for the purpose of contributing to the spiritual and physical well-being of the men and women summoned to national defense training or to serve in industrial defense enterprises."

DETERMINATION of the course of action of the National Catholic Community Service and of those who are interested in collaborating in the national effort it will direct is contingent upon the determination by authorities of the scope of government participation in the work.

Mr. Paul V. McNutt, national defense coordinator in charge of recommending a policy in this matter to the government, has been offered the collaboration of the various agencies comprising the National United Welfare Committee for Defense. So far the policy of the government has not been clearly indicated.



Catholic Press Month—February, 1941

IN THESE critical times the Catholic Press needs the support of our Catholic people. To an even greater extent, however, our Catholic people need the Catholic press which in its unremitting advocacy of Catholic teachings represents the strongest bulwark against today's insidious attacks upon religion, morality and patriotism.

This issue of CATHOLIC ACTION is dedicated in a special way to "Catholic Press Month"—a time set aside for the purpose of informing our Catholic people of the benefits of the Catholic press and organizing them in Catholic Action in its behalf.

Our readers would do well to read carefully the leading editorial in Our Common Catholic Interests Section and more especially the Study Outline on The Catholic Press presented in pages 10-13.

Displays of Catholic papers, periodicals, pamphlets, books, etc., are being arranged in many localities.

May Catholic Press Month 1941 realize more and more the aims of our Bishops in establishing these annual observances!

PLANS of N.C.W.C. YOUTH DEPARTMENT and YOUTH COUNCIL EXPLAINED by BISHOP DUFFY

ANNOUNCEMENT of the new Youth Department of the National Catholic Welfare Conference and of approval of plans for a National Catholic Youth Council, and a statement of the Catholic Church's solicitude for youth and her determination to intensify the direction and guidance of youth in this "transitional era," made by the Most Rev. John A. Duffy, Bishop of Buffalo and Episcopal Chairman of the N. C. W. C. Youth Department, were among the most important features of the first annual conference of Diocesan Youth Directors held in New Orleans December 9 and 10.

Bishop Duffy's statement, issued at the conference, explained that the new Youth Department and National Catholic Youth Council are manifestations of the Church's desire to unify youth groups and coordinate their programs under her more immediate direction, because, he added, the Catholic Church alone knows that "peace and settled social order will come only when the youth of a transitional period are trained mentally, physically, and by far above all else—spiritually."

His Excellency emphasized that youth "must necessarily play a vital part in the attainment" of the stability and order which, he said, "men hope and believe" will "come out of the present chaos." This very fact, the Bishop said, "makes the work of direction and guidance of youth the most important that Church or State can engage in." "Our vision of a better day cannot become a reality unless the youth of this hour, who will be the men and women of tomorrow, have developed a character and disposition that favors the arts of civilization and world peace," he declared.

CONTINUING, Bishop Duffy said "the Catholic Church, which has lived through the rise and fall of empires, the dissolution of governments and the extinction of great civilizations, sees this problem with crystal clarity." He added that "the fundamental problem of youth—being made over from a child into an adult—is always the same." And always difficult, because it means, he said, "learning how to assume one's place and responsibility in the adult world; foregoing the viewpoint of a child for that of a man; finding new attitudes toward self and society; and learning to cope with new temptations and situations."

Citing the important role of environment in emphasizing or minimizing "the difficulties of adolescence," Bishop Duffy contrasted the environment of "yester-

day" with that of the present, saying that a few years ago "the farm home predominated, industrial slums were few, a puritanism of extreme rigor censored public amusement and the written word, strenuous activity left no time for neurotic social introspection, abundant hope buoyed up an expanding nation, youth was economically and socially desirable, and found itself wanted and loved; a national tradition of domestic piety and family integrity was unchallenged."

Bishop Duffy asserted that the instability of the present era "reflects itself in an added instability of youth," which finds growing up "more arduous and dangerous now than when life was simpler." Among the current conditions cited by Bishop Duffy as inimical to the best interests of youth are:

THE rush of modern life imposing nervous and emotional strain; unsupervised contacts of youth; the automobile, in removing youth from parental guidance; lowered public opinion on the question of sex; desire for "a good time" and thrills; glorification of lawlessness; degeneracy of the theater, motion pictures, and literature; "the fierce desire for independence"; weakened and broken family ties, causing a diminution of the home's influence; apartment life induced by population concentration in cities; commercialized recreation because of increased leisure time; an economic life "inimical to social justice and charity, giving no quarter to the young"; decrease in employment opportunities; decline of religious belief.

Bishop Duffy pointed to the present peace-time conscription, which, he said, "has introduced elements into the lives of young people, the reaches of which we are in no position to estimate," as an illustration of how "our fluid social conditions" create "many hazards of insecurity and uncertainty for youth."

"The Church has never been indifferent to the problems of youth," said the Bishop. "Throughout the centuries she has placed at the disposal of her children her intimate knowledge of Truth; her wealth of Grace; her wisdom of experience. She has encouraged and blessed many and varied organizations of and for youth. But new times require new stress. The Bishops in the United States echo the mind of the Popes and urge all youth organizations to accentuate less the recreational, the doing *for* youth, and cultivate the notion of spiritual service of God and country, the doing *by* youth of great things, in right order and in the measure of their age, sex and ability."

HEADLINES:

From the world-wide Catholic News Coverage provided to the Catholic Press of the country by the N.C.W.C. News Service

(Only a few can be presented here, but these will suggest worth-while study club topics. For complete Catholic news with details, READ YOUR CATHOLIC PAPER.)

CATHOLIC Community Service Represented on National Defense Welfare Committee. . . . Ports of Mexico Open to Refugees. . . . Average U. S. Family has 3.8 Members. . . . N. C. W. C. Vacates Old Headquarters; New Home to be Erected. . . . Cardinal Dougherty Blesses New Liner. . . . Arrest of Patriarch by Palestine Government Denied in London. . . . 7,000 Pieces of Altar Linen Needed by U. S. Army Chaplains. . . . Catholic Press Fund Initiated in China. . . . Refugees Tell of Plight of Poles in Rumania. . . . Bishop Corrigan Ordains 22 at National Shrine. . . .

CATHOLIC Head of World Bureau of Girl Scouts Visits Washington. . . . Bishop Plagens Named Ordinary of Grand Rapids. . . . Bishop Gerow Chosen as Vice-Chairman of N. C. W. C. Youth Department. . . . Premier of Quebec Lauds Work of Jesuits. . . . Hibernians to Hold Convention in St. Paul. . . . Catholic Nurses' Group Outlines Plans. . . . Radio Chains Bring Message of Christmas Peace to Warring World. . . . Rochester Diocese Mourns Archbishop Hickey. . . . Centenary of Founding of Catholicism in Montana to be Noted. . . . Mass Before 10 A. M. Following Air Attacks Forbidden in Germany. . . .

CONSECRATION of First Native Bishop in Java. . . . Strassbourg Cathedral Declared Nazi Monument; Divine Services Banned. . . . Catholic Churches Damaged in Nazi Raid on Coventry. . . . Irish in Great Britain Support Empire's Cause. . . . British Negotiations with Russia Cause of Disquietude. . . . Air Pilot Attributes Escape from Death to Blessed Virgin. . . . Two More Bishops Approve Narberth Movement. . . . Drive on Youth Problems Outlined at Conference of Diocesan Directors. . . . Bishop Winkelmann Named Protector of Third Order of St. Francis. . . . U. S.-Polish Paper Blessed by Pope. . . .

OCCUPATION of Country by Nazis Deprives Danes of Religious Freedom. . . . More English Churches Damaged. . . . Pope Voices Deep Sympathy for France, Sees Brighter Future. . . . Cardinal O'Connell on 81st Birthday Urges America to Avoid War. . . . Catholic U. Enrollment Over 1939 Figure. . . . Rural Life Conference Returns Administrative Office to Des Moines. . . . Msgr. Sheen Assails U. S.-Soviet Friendship. . . . Church Defender of Human Rights, Bishop Lucey Declares. . . . Propagation of Faith Society Appeals for Lepers' Christmas Fund. . . . Unified Direction of Youth is Goal, Says Bishop Duffy. . . .

BISHOP NOLL Answers Charges of 'Prudery' in Fight on Evil Literature. . . . Denies Vatican Received Protest on Bombing of German Churches. . . . Mexico Bishops Confident of Religious Freedom in Avila Camacho's Regime. . . . Returning Clergy Find Famous French Churches in Ruins. . . . Bishops Urge Permanent Diocesan Groups to Fight Indecent Literature. . . . Federal, State Aid for Destitute Migrants Urged by Msgr. Ryan. . . . Church of German Colony in London Bombed. . . . Priest Slain by Chinese Bandits. . . . Pope Again Refuses to Leave Vatican Despite Air Alarms. . . . Chaplains Reminded Many in Army Have No Knowledge of God. . . .

MSGR. GRAHAM Named to Extension Society's Board of Governors. . . . Priest Who Debunked Bogus Mediums Safe in France. . . . Legion of Decency Pledge Renewed Throughout Country. . . . Text of Pope's Message Urging Christmas Truce. . . . Eighteen U. S. Catholic Colleges Give Scholarships to Aid Inter-American Solidarity. . . . Torture of Native Lay Brothers by China Bandits Revealed. . . . Pope Permits Afternoon Masses Christmas Eve. . . . Notes U. S. Constitution Has Only One Reference to Freedom of Religion. . . . 200 U. S. Marines Join Holy Name Society. . . . Attempts to Distort Pope's Peace Homily Draw Rebuke. . . . Portuguese Prelate Recovering from Knife Wound. . . .

FACTS, Figures Disprove Nazi Attempts to Show Church Life Unhampered. . . . A. F. of L. Urged to Champion Cause of All Workers. . . . Services at Vatican for Peace in World Marked by Austerity. . . . Tidal Wave of Supplications Sweeps Nation in Response to Pope's Plea for Peace Prayers. . . . Father McEntegart Named President of Catholic Charities. . . .

February is Catholic Press Month, a period which the Hierarchy of the United States sets aside each year to direct attention to the necessity and importance of Catholic newspapers and magazines. One best observes Catholic Press Month by first becoming an active supporter and reader of the Catholic Press.

WE CATHOLICS *and* OUR COUNTRY

V. The Catholic Press—N. C. W. C. Study Outline for February

PRESENTED herewith is the fifth in the National Catholic Welfare Conference Study Club Committee's 1940-41 series of outlines, as announced on page 32 of the August issue of *CATHOLIC ACTION*. The general theme or approach from which the subjects, month by month, are to be treated, is the general welfare and the common good of the country.

As far as limited space permits, it is intended to show what Catholics in certain selected fields have done in the past in the United States, and the motives that impelled their activities.

Part I of each outline will present a brief biographical sketch of some outstanding Catholic leader (this month that of Bishop England) whose work has contributed to right Christian thinking and living in our American democracy. The biographical sections of the Study Outlines are supplied through the cooperation of the Commission on Citizenship of the Catholic University of America.

Part II will present information upon the subject of the month and in relation to the theme of the whole series.

Part III will present some brief suggestions as to what Catholic Lay Organizations and their members can do to extend the teaching and influence of the Church in our present difficult national and world-wide situation.

The National Catholic Welfare Conference Study Club Committee will welcome suggestions as to the practicability of this program and especially as to how its appeal and usefulness might be increased.

I. BISHOP ENGLAND—PIONEER CATHOLIC JOURNALIST

ON the evening of a December day in the year 1820 a thirty-four-year-old Irishman set foot for the first time on the soil of the United States. His arrival was an event of local importance, for he was the first Catholic Bishop of the Diocese of Charleston; but no one, not even the most hopeful of his own flock, could have forecast then what the coming of Bishop John England was to do for the general citizenship of the young nation.

The Diocese of Charleston, his episcopal see, covered the states of North and South Carolina and Georgia but its Catholic population was in inverse ratio to its vast extent. The city of Charleston, where he was to reside, was not only non-Catholic but the actual center of one of the anti-Catholic movements of the period. Founded by Huguenots, developed by Presbyterians and Episcopalians, the city had accepted, although it had not welcomed, the Catholic refugees from San Domingo and the Catholic immigrants from Ireland who had augmented its population. After the same fashion, with courtesy but without enthusiasm, it met Bishop England; but within a year he had become a recognized civic leader in the city and within five years he had become one of the leaders of thought of the nation—and that in the time of the giants of American history, Clay, Calhoun, Hayne, Webster.

How did he win to this place?

He came to Charleston with the handicap of his known association with the militant group of Irishmen who were seeking Irish freedom. He had been trustee for the *Cork Mercantile Journal*, a newspaper "conducted upon the avowed principle of supporting civil and religious liberty," and had stood trial for refusal to name the writer of an article on the Irish political situation. He had been fined 500 pounds sterling for this offense but his fine had been paid by Daniel O'Connell and his associates. Upon his consecration to the Charles-

ton bishopric, he had left his native land amid the lamentations of thousands of his fellow-countrymen who believed that his service to Ireland was too valuable to be used in missionary labors in the New World. From this background he entered a city by no means sympathetic to his earlier associations even though it sturdily sustained the American ideal of freedom.

It was on this common ground of love of liberty that Bishop England built the structure of his interrelationship with his fellow-citizens. Only a fortnight after his coming to Charleston he issued his first letter to his flock, the first pastoral of its kind in the history of the Church in the United States.

"Your past conduct and what we have learned of your dispositions," he wrote, "leave no doubt upon our mind of your devotion to the interests of the state, and of your determination to fulfil your duty as citizens. You need not our exhortation upon this head. But do not deem it presumption in us, who have not the honour of being an American citizen, to have adverted to the topic: for, were it necessary, it would have been our solemn duty to call upon you for the preservation of the public peace, and the maintenance of those liberal institutions by which you are so well protected; for we are the minister of the God of Peace, who has placed the sword in the hands of the governors for the good of society."

Bishop England lost no time in becoming a citizen of the United States. Since citizenship meant to him not merely acquisition of certain rights but the obligation of certain duties, he plunged into work upon what he conceived to be the most immediate of these duties, the need of educating both Catholic and non-Catholic public in the truth of Catholic doctrine. To that end he began to controvert published articles in various current newspapers of his time and locality; but that process was too slow and too restricted, and he felt

himself driven into the risky course of publishing a Catholic journal. In June, 1822, he issued the first number of the *Catholic Miscellany*, the first continuing Catholic newspaper in the United States.

The *Miscellany* was a challenge to the calumniators of Catholicity. No diatribe against the Faith escaped the sharp eye of Bishop England. No attack went unanswered, and, since the period was one of sharp religious controversy, the newspaper necessarily became an arena where the fighting Bishop met all comers—and defeated them by his tremendous mental power. Inevitably it became an organ of national scope and importance, and Bishop England became the national champion of the Catholic Church. By 1826, he had already attained a position of such outstanding importance that he was invited to address the Congress of the United States. For two hours on a January Sunday he spoke with such clarity and power that his discourse long remained one of the highest traditions of that august assembly. Because of the illness of the official reporter only Bishop England's own transcription of the speech is of record; but to this day it re-

mains a notable exposition of Catholic doctrine and American citizenship.

Through the *Miscellany*, Bishop England was able to win national recognition of his crusade of education. Within his own diocese he was able to put into effect some of his beliefs about citizenship. His work for twenty years in Charleston brought him the deep respect of his non-Catholic neighbors. Often so poor that he walked the streets of Charleston without soles to his shoes, he none the less walked with such dignity that all men respected him. While he was dying, prayers for him were offered not only in his own churches but in the Protestant churches and in the Hebrew synagogue of Charleston. Probably no one would have appreciated better than he himself the tribute paid him by an editorial in the secular press: "In the death of Bishop England, true religion has lost a friend, for true religion is not in form, but of the heart."

In the two decades of his American citizenship the Bishop of Charleston had become not only one of the great figures in the Catholic Church but one of the great builders of the American nation.

II. THE NECESSITY OF THE CATHOLIC PRESS

IN discussing the necessity of the Catholic Press, the emphasis is not always placed where it ought to be. For example, when we hear talk about it being a duty of Catholics not only to sustain but actually to read the Catholic Press, nine out of ten of us think of this as an obligation running to the benefit of the Catholic Press. In fact, it is a duty towards ourselves as collective and individual Catholics, and in the long run we get all the benefits.

It's inconceivable that any publication should be issued solely for the purpose of keeping newsprint and ink from becoming a glut on the market. No, there are only two reasons why anything is printed—first, to make money, and second, to serve a cause. It's fairly obvious that Catholic publications are not conducted for the first reason. If they were, hardly any would be extant. It's even more obvious that their purpose is to serve a cause.

Ah, but what cause? Whose?

Why, the Catholic Church's cause, you say. Yes, in a way. But, after all, whose cause is that? Yours and mine, and cause of every soul, isn't it? And this is so in a very particular way where the service of the Catholic Press is concerned.

And why, you ask again! Well, it's the Church's work to save souls. And that's precisely our biggest job in this world, isn't it, to save our own souls? So, when the Catholic Press is doing the work of the Church—and it does no other—it's really helping us do our own individual biggest job.

But the Catholic Press does this in a particular and

vastly important way. It helps to develop a Catholic mentality, a Catholic attitude, a Catholic way of life without which salvation, yours and mine, is at least extremely difficult. To have this mentality, this attitude, this way of life, requires constant endeavor, continuous cultivation on our part, because forces directly opposed to them are ever seeking to sweep us in the other direction.

Some are inclined to doubt this, simply because they do not recall having seen or touched these opposing forces. They do not associate them with their everyday lives. They do not appreciate that living in the world has, to say the least, a tendency to make one worldly. They forget that ceaseless preoccupation with material things naturally puts one out of touch with the spiritual.

And that's one of the things, and a very necessary thing, that the Catholic Press strives to do for us. Seeing us surrounded by the world, it seeks to raise us up so that our outlook can be above the world. Seeing us dragooned by the secular, and often insidious, arguments of this day and that, it tries to keep us firm in our right convictions. Seeing us tried by earthly uncertainty, by worldly indifference, by secular despair, it labors calmly, logically, persuasively to keep before our minds our end and the means to attain it.

All too many Catholics complete their Catholic education with their school days. Oh, they get instruction at Mass on Sunday, but what can the priest, with only a few minutes at his disposal, do to overcome the world which has been working on them all week?

That's where the Catholic Press comes in. It's as near a perfect complement to the pulpit and the school as we can get. By reading the Catholic Press we continue, consolidate and advance our religious education.

And, what is more important, we do something real for the salvation of our souls. In a word, in reading and supporting the Catholic Press we're advancing our own best interests.

III. SOME PERTINENT HISTORY—PAST AND PRESENT

WHILE the first strictly Catholic journal in the United States was Bishop England's *United States Miscellany*, founded at Charleston, June 5, 1822, there were earlier publications which were Catholic in tone, but not distinctly Catholic in content. Such publications included the *Courier de Boston*, which appeared on April 23, 1789, and the *Michigan Essay*, which Father Gabriel Richard established in Detroit in 1809. The first exclusively Catholic magazine was the *Metropolitan*, or *Catholic Monthly Magazine*, founded in Baltimore in 1830.

In the half-century following the establishment of the first diocese in the United States—1789 to 1840—at least a score of Catholic newspapers and something like a half-dozen Catholic magazines were established. However, only five of these were still in existence in 1840.

In the two decades between 1840 and 1860, some 50 Catholic newspapers and five Catholic magazines were founded. All but nine of the newspapers died while still young, and only one magazine started in that period survived until 1860. Outbreak of the Civil War halted progress in the establishment of Catholic publications, and a number of those already in existence stopped publication between 1860 and 1865. However, between 1865 and 1880, about 120 Catholic newspapers and some 40 Catholic magazines were started. Eighty of these newspapers ceased publication by 1880, and another 18 passed out of existence by 1890. Seventeen of those established in that time are in existence today. A notable undertaking of this period was the establishment of the *Catholic Telegraph* of New York in 1875, the first venture in an English language daily. Thirty of the magazines died by 1880, and only a half-dozen are in existence today.

Between 1880 and 1900 a total of 110 new Catholic newspapers and 120 Catholic magazines were inaugurated. About 65 of the newspapers and 45 of the magazines died before 1900, and others died later. Fewer than 30 of the papers and fewer than 45 of the magazines founded in that era are in existence today. Sixty-five new Catholic newspapers and 85 new Catholic magazines came into being between 1900 and 1920. Some 30 of these newspapers and only a half-dozen of these magazines are published today.

Establishment of the National Catholic Welfare Conference News Service marked the dawn of the era starting in 1920. Papers and magazines founded in this period showed immeasurably more vigor. Of 54 new Catholic newspapers and 93 new Catholic magazines

established in the first 15 years of this era, some 50 of the papers and some 80 of the magazines are in existence today.

There are presently in the United States 151 Catholic newspapers with circulations totalling 3,000,000. There are 208 Catholic magazines reaching 5,000,000 subscribers. The newspapers include nine dailies, one of which—*The Daily Tribune* of Dubuque, Iowa—is in the English language. There are a few semi-weeklies, and approximately 135 weeklies.

The backbone of the Catholic newspaper press is the diocesan weekly. About 80 dioceses now have newspaper organs of their own. Magazines are of the most varied type, running from literary to fictional through Mission to highly specialized, such as publications for the blind, the deaf, for the Oriental Church, for anthropologists, for converts, etc.

The Catholic Press is served by the Press Department of the National Catholic Welfare Conference, which issues a world-wide Catholic news service of approximately 50,000 words a week, a complete Feature Service, and a Catholic Pictorial Service, besides providing special syndications such as Catholic comic strips, Catholic oddity cartoons, and special groups of articles.

The Catholic Press has its own Catholic Press Association, which is nearing its thirtieth birthday, and annually brings publishers and editors together, while performing various services for them throughout the year.

In the years since 1929, the Catholic Press seems to have breasted the depression tide in considerably better fashion than its secular contemporaries. While there has been a noticeable shrinkage in the total number of secular newspapers, Catholic papers have actually increased in this time. Moreover, the great majority of Catholic papers have steadily gained in circulation, and today boast a better family coverage than ever before in their history.

Constantly increasing in number and importance, Catholic publications have rendered real and continuing service to the welfare of the nation as a whole. Not only have they made plain the Catholic position on those issues which touch upon Catholic life, but they have presented Catholic doctrines in a way calculated to dispel much of the ignorance concerning the Church's teachings. This has helped in no small way to scotch false statements which in other days have produced bigotry and intolerance towards Catholics. In heading off these sometimes serious persecutions, in

contributing sound, constructive thought to national problems, in helping Catholics to be better Christians and, therefore, better Americans, the Catholic Press has made a contribution toward a greater United States which cannot possibly be measured. Certain it is, however, that this contribution has had a tremendous

part in stabilizing the United States in the face of the violent hates and "isms" that are afflicting much of the rest of the world. Certain it is, too, that the Catholic Press must be ready to make an even greater contribution to the American way of life now and in the days to come.

IV. HOW TO ADVANCE CAUSE OF THE CATHOLIC PRESS

NOW MANY persons ask, quite honestly and earnestly, what they and their organizations can do to advance the cause of the Catholic Press.

The answer to this question is at once simple and complex. Virtually anything constructive done for the Catholic Press should be welcome, no matter how small the effort. All the same, directed and planned efforts are so much more effective than random shots, that one is loathe to see even the slightest effort wasted through misdirection. After all, a great deal of energy can be let loose in any field of endeavor without touching the point where it is meant to be applied.

But, to begin with, it seems clear that an individual—or the individuals that make up an organization—should first make themselves regular readers of the Catholic Press. We've heard it said over and over again that Catholic Action begins with personal sanctification. Well, it's the same with supporting the Catholic Press. You can't talk the Catholic Press persuasively unless you as an individual Catholic are actually persuaded.

This personal reading of the Catholic Press serves a two-fold purpose. Not only does it increase the circulation and influence of the Catholic Press at once, but it helps to the achievement of that Catholic mentality, that Catholic outlook on life, that Catholic way of living which is so important to the salvation of every individual soul. Through this strengthening of yourself, you are better able to bring the benefits to others through the same medium—the Catholic Press.

And when starting out to carry the message of the Catholic Press to others, it would be better all round if you put the matter on the basis of value, not of charity. In other words: Don't try to get someone merely to *subscribe* to a Catholic publication. Get him or her to *read* it. The Catholic publication doesn't want pity. It wants support. And support necessarily means reading it.

This brings us back to the question about where the emphasis ought to be placed. And we repeat—the emphasis can be in only one place, on the benefit that the Catholic Press is to the reader. If you support, that is read, the Catholic Press, you yourself will be convinced of this fact. That is the basis upon which you should try to *sell* it to others. If this were not true, publication of the Catholic Press would be a futile gesture. We have seen it is not the function of the Catholic Press to make money. The sole reason

for its existence is to serve a cause. If it is not benefiting its readers, helping them to the Catholic way of life, it is not serving its purpose—and has no reason for existence. But, you may be assured that the Catholic Press amply justifies its being.

As to individual methods of promoting the Catholic Press, the safest rule is to cooperate with the editors and publishers of the Catholic newspapers and magazines in your particular locality. They may invite you to participate in undertakings which they promote. If they themselves are not fostering any special work in behalf of the Catholic Press, perhaps your organization can plan something, and ask the indorsement and backing of the editors and publishers.

There are almost numberless ways in which something constructive can be done for the Catholic Press. In addition to subscription drives, mass meetings, lectures on the Catholic Press, study clubs, remailing of Catholic papers and magazines to Catholics and non-Catholics, there are various enterprises peculiar to the publication and the locality. The effort needs intelligent direction. Consultations with the Catholic editors and publishers of your field is recommended.

TOPICS FOR DISCUSSION

1. What is meant by support of the Catholic Press? Is it merely the subscribing to Catholic papers? Or, is it the actual reading of Catholic publications, the digesting of their contents, and the patronizing of their advertisers?
2. How can the Catholic Press help one to a Catholic way of life?
3. In what way are Catholic publications an antidote to salacious reading matter?
4. Is it of interest and benefit to me to know the news of my own diocese, the sufferings of persecuted Catholics in countries abroad, the hardships and triumphs of missionaries in foreign lands, the manner in which an astounding number of national and international developments impinge upon the daily lives of Catholics as Catholics?
5. What can I as an individual, or we as an organization, do to further the interests of the Catholic Press?

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- The United States Catholic Press Exhibit at Vatican City, 1936*, by Charles H. Ridder (Historical Records and Studies, Vol. XXVII, U. S. Catholic Historical Society);
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Over Here and Over There

Contributed by the
N. C. W. C. Bureau of Immigration

THE MOTE IN THY BROTHER'S EYE.—Where our immigrants are concerned we are a very, *very* moral nation. We will *not* be corrupted by anything foreign that is even faintly morally turpitudinous and though some of us may live in adultery ourselves and steal and cheat and commit perjury—we have never been inclined to stand for such goings on from the outlander. He, we insist, must be 100 per cent pure, which requirement is admirable in intention but sometimes a trifle funny. It was even a little funnier a few years ago than it is now because we were pretty solemn about it then. Of late, thanks to an acquired sense of humor, and even more thanks to a humane attitude, we have not been quite so holier than thou and when it came to a husband or wife who had slipped from the straight and narrow path perhaps a score of years ago, we began to give a bit of thought to it before deciding to separate them for years or permanently from American citizen or legally resident spouses and children. But now, virtue must triumph!—we are going moral again—thanks to the Smith Bill.

The Smith Bill is better known as the Alien Registration Act but it contains some provisions that have nothing to do with alien registration and fingerprinting, and from the point of view of the social welfare agency trying to straighten out the tangled lives of semi-alien families, some that are just as far-reaching.

If you succeed, as you must if you are a technical immigrant aid bureau, in analyzing certain provisions of the bill, you find that because of them neither the Department of Justice nor anyone else has any power whatever under certain circumstances to grant permission for an alien illegally here to depart voluntarily in order to straighten out his status and rejoin his American born or legally resident family. Not at all—he must be deported, and that, under the Deportation Act of 1929, involves remaining away for at least a year before he can be even allowed to ask if he may try to come back legally. You might like a couple of examples.

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NOTHING BUT THE TRUTH, SO HELP YOU GOD!—Well, there's Alfredo R. for instance. He came here in 1923 when he was twenty years old, has remained ever since, has married, has three American born children, has always supported his family, and has an absolutely clear record during his entire residence in this country. Alfredo wanted to become a citizen and applied for first papers, on which he stated, quite honestly, that he had arrived under another name. The first papers were granted. In due time he applied for second papers and was then asked why he had used another name when he entered. Alfredo naively explained that being an Italian, he could not come in 1923 because the quota was exhausted but that he had been visiting his uncle in the Argentine and the latter had advised him to use his name since at that time Europeans who had lived for five years in independent countries of the Western Hemisphere were exempt from the quota restrictions. "So you committed perjury when you applied for your American visa!" said the examiner. "Oh no, I don't think so," said Alfredo. "Of course you did," said the inspector. "You raised your hand, didn't you?" "I don't remember," said Alfredo. "Of course you must have," said the inspector. "You admit it, don't you?" "Well, I don't remember—er—I don't think so—er." "You admit it, don't you?" "Well, I don't know—perhaps, I

er—." So—Alfredo, as an alien who has *admitted* the commission of a crime involving moral turpitude prior to entry, to-wit—perjury—cannot, under the Smith Act, be granted permission to depart without a warrant. He must, in spite of his otherwise spotless career, be deported and remain away at least a year—while, in the meantime his family goes on relief.

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THE REAPING OF A WILD OAT.—And there's George B. When he was seventeen years old he and some other boys in Canada stole some old copper and sold it for \$8.40. George has lived in the United States now for sixteen years and has an American born wife and children. Another baby is due in a few months. But George, when questioned in deportation proceedings because of illegal entry, confessed the conviction for that theft of the copper. It took months even to locate the record of the conviction in Canada as the police officials there had already given him a clean bill of health—but anyway, he had *admitted* the crime and that was enough. So now, what happens to George's wife and children, and who cares about the baby yet to be born?

Well, it's grand to know we're a moral nation and why should we give any consideration anyway to aliens who commit perjury and steal?

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THE REGISTRANTS STILL HAVE THE JITTERS.—"I have a parishioner who is a nervous wreck," writes a pastor. "When she came here in 1920 she was told that persons over thirty could not enter the United States so she gave her age as twenty-six, whereas she was actually thirty-eight. (Oh la, la! We fear the lady is taking the good pastor for a ride—surely any lady is entitled to have a lapse of memory on such a point without thinking up such an unlikely explanation.) "Now she must register and give her real age. What is to happen to her?" "Well, frankly, not much. First because whether she was twenty-six or thirty-eight was not pertinent to her admissibility, and second, if through a stretch of the imagination she could be held to be here illegally because of having given the wrong age on her passport in order to gain admission, the statute of limitations makes her not deportable." Next!

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HOLDING—WITHOUT A PENALTY.—And now comes John Joseph who wants to know about taking out his first papers and sends us all his documents so we may tell him what's what. Very nice documents, too, and among them one that causes the collective eye of the N. C. W. C. Bureau of Immigration to bulge from its socket! Nothing less than a beautiful, pale blue non-quota immigration visa dated August 1, 1925, and which should since that very time have been reposing in the files of the Immigration Service in Washington.

John Joseph, Canadian born, had, it seems, come here as a seaman in 1925 and learning shortly after his arrival that he should have had a visa if he intended to remain permanently, dutifully returned to Canada and got himself one. That he had it in his pocket, John Joseph deemed was sufficient, and the thought of surrendering it to a U. S. immigration inspector at the border never occurred to him. He did not surrender it, he was not examined, he paid no headtax, but all these years he has cherished the visa in his possession, supposing himself legally here.

(Turn to page 20)

Interests of Our Catholic Youth

A Contribution
of the
N. C. W. C. Youth Department

Hierarchy Establishes Youth Department in N. C. W. C.

IN their first meeting following the General Meeting of the Bishops, the Administrative Board of the N. C. W. C. established a special Youth Department, bringing the number of Departments to eight. Authorization for the establishment of the Department and the development of the National Catholic Youth Council was one of the highlights of the Bishops' Meeting. The N. C. W. C. Administrative Board was authorized to work out the details of organization and other procedures.

The episcopal chairmanship of the Youth Department was entrusted to Most Reverend John A. Duffy, Bishop of Buffalo. Bishop Duffy selected Most Reverend Richard O. Gerow, Bishop of Natchez, as his assistant. Several other bishops will act as advisers to the Episcopal Chairman and his assistant on special problems in the youth field. Most Reverend Bernard J. Sheil, Auxiliary Bishop of Chicago, Most Reverend Francis Clement Kelley, Bishop of Oklahoma City and Tulsa, and Most Reverend Aloisius J. Muench, Bishop of Fargo, will serve as advisers to Bishop Duffy on C. Y. O., Scouting and Rural Youth Problems, respectively.

The establishment of a special Youth Department within the framework of the N. C. W. C. constitutes an historical event for the entire Catholic youth of this country. A few years ago, the Youth Bureau was set up in the Executive Department of the N. C. W. C. and authorization was given to this bureau to sponsor a National Catholic Youth Council as an agency whereby all Catholic youth groups could be federated by dioceses. The creation of a new Youth Department under the guidance of an episcopal chairman offers eloquent proof of the importance which the Archbishops and Bishops of the United States attach to this special field. The N. C. W. C. is now provided with a well developed instrument whereby it can assist the Ordinaries of the various dioceses and their diocesan youth directors in order that they may function more effectively in the field of the youth apostolate. Through the medium of the new Department it will be possible to furnish documentation and information on the many phases of youth work, both Catholic and non-Catholic, private and governmental. Through the medium of the National Catholic Youth Council, Catholic youth forces will be unified, and the Church's interest in youth problems will be promoted on a national scale.

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NATIONAL FEDERATION OF CATHOLIC COLLEGE STUDENTS.—In several instances this youth page has recorded the progress made by the National Federation of Catholic College Students which at this time is making official contacts with numerous Catholic colleges and universities throughout the country. One of the first official acts of the Episcopal Chairman of the newly-established Youth Department, N. C. W. C., was a statement concerning the N. F. C. C. S. We are glad to publish the text of the letter of Bishop Duffy to the Youth Department:

December 18, 1940

"During the recent meeting of the Bishops, the Administrative Board, National Catholic Welfare Conference, was authorized to create a Youth Department within the framework of the Conference. Previously,

in April 1937, authorization for the unification of youth's forces through the medium of the National Catholic Youth Council was given.

"One important function of the Youth Department is the promotion and the development of the National Catholic Youth Council. As Episcopal Chairman of the Department, I am most anxious to see the Youth Council take definite form.

"According to the approved plan, the National Federation of Catholic College Students is one of the important units in the College and University Section of the National Council. In view of that fact, I wish you would give the N. F. C. C. S. your particular attention. I am sure that our Catholic college students realize the deep significance of their participation and responsibility in our coordinated youth apostolate. I hope that the Federation will attract and hold the interest of all our Catholic student bodies. To this end, I urge you to assist the officers of the Federation in this very important work of extending the National Federation of Catholic College Students.

"To date the Federation has made some real progress. Its Constitution seems to be in keeping with the needs of our college youth, and I hope that as a result of our concerted efforts, all our Catholic colleges and universities will be numbered among its affiliates."

* * * * *

FIRST ANNUAL DIOCESAN YOUTH DIRECTORS' CONFERENCE.—Most Reverend Joseph F. Rummel, Archbishop of New Orleans, was host to the first annual Diocesan Youth Directors' Conference which was held in New Orleans, December 9 and 10. The Youth Directors' Conference preceded the seventh annual Scout Chaplains' Conference, which was held December 11 and 12 in the same city.

Most Reverend John A. Duffy, Bishop of Buffalo, and Episcopal Chairman of the newly-created Youth Department of the N. C. W. C., met with the diocesan directors and discussed with them the nature and usefulness of the Youth Department, the purpose and structure of the National Catholic Youth Council, and presented a suggested pattern for the federation of Catholic youth groups in the individual dioceses. The following members of the Hierarchy attended the meetings:

Most Reverend Joseph F. Rummel, Most Reverend John A. Duffy, Most Reverend Francis Clement Kelley, Most Reverend Richard O. Gerow, and Most Reverend Bernard J. Sheil.

The following priests were registered at the meeting:

Right Rev. Louis C. Vaeth, Baltimore; Rev. George M. Dowd, Boston; Rev. Harold J. Kenney, Chicago; Rev. Harold Markey, Detroit; Rev. James A. Carey and Rev. James A. McNulty, Newark; Rev. Sidney Skiffington and Rev. Joseph Wester, New Orleans; Rev. Dr. Edward Roberts Moore and Rev. Robert Brown, New York; Rev. Mel Keaney, Saint Louis; Rev. J. Lonergan, O.M.I., San Antonio; Rev. Leo Powleson, San Francisco.

Rev. Harold B. Hinds, Albany; Rev. Paul E. Conway, Alexandria; Rev. Thomas J. Drury, Amarillo; Rev. John

(Turn to page 20)

MONTH *by* MONTH

CATHOLIC ACTION

MONTHLY PUBLICATION OF THE
NATIONAL CATHOLIC WELFARE CONFERENCE

"We have grouped together, under the National Catholic Welfare Conference, the various agencies by which the cause of religion is furthered. Each of these, continuing its own special work in its chosen field, will now derive additional support through general cooperation."

—From the 1919 Pastoral Letter of the
Archbishops and Bishops of the U. S.

N. C. W. C. Administrative Board

MOST REV. EDWARD MOONEY, Archbishop of Detroit, chairman of the Administrative Board and episcopal chairman of the Executive Department; MOST REV. JOHN B. PETERSON, Bishop of Manchester, vice chairman of the Administrative Board and episcopal chairman of the Department of Education; MOST REV. FRANCIS J. SPELLMAN, Archbishop of New York, secretary of the Administrative Board; MOST REV. FRANCIS C. KELLEY, Bishop of Oklahoma City and Tulsa, treasurer of the Administrative Board and episcopal chairman of the Department of Lay Organizations; MOST REV. JOHN GREGORY MURRAY, Archbishop of St. Paul, episcopal chairman, Department of Catholic Action Study; MOST REV. HUGH C. BOYLE, Bishop of Pittsburgh, episcopal chairman of the Legal Department; MOST REV. EDWIN V. O'HARA, Bishop of Kansas City and episcopal chairman of the Social Action Department; MOST REV. JOHN MARK GANNON, Bishop of Erie, episcopal chairman of the Press Department; and the MOST REV. JOHN A. DUFFY, Bishop of Buffalo, episcopal chairman of the Department of Youth; and MOST REV. JOHN T. McNICHOLAS, O.P., Archbishop of Cincinnati, member of the Board without portfolio.

Assistant Bishops, Administrative Board

MOST REV. EMMET M. WALSH, Bishop of Charleston; MOST REV. RICHARD O. GEROW, Bishop of Natchez; MOST REV. KARL J. ALTER, Bishop of Toledo; MOST REV. THOMAS K. GORMAN, Bishop of Reno; MOST REV. FRANCIS P. KEOUGH, Bishop of Providence; MOST REV. WALTER A. FOERY, Bishop of Syracuse; MOST REV. BARTHOLOMEW J. EUSTACE, Bishop of Camden, and MOST REV. CHARLES HUBERT LEBLOND, Bishop of St. Joseph.

RIGHT REV. MSGR. MICHAEL J. READY
General Secretary

REV. HOWARD J. CARROLL, S.T.D.,
Assistant General Secretary

CHARLES A. MCMAHON
Editor

Opinions expressed in articles published in this magazine are to be regarded as those of the respective contributors. They do not necessarily carry with them the formal approval of the Administrative Board, National Catholic Welfare Conference.

Bishop Noll Scores Publishers of False Ideas of Love and Marriage

ANSWERING what he deemed an indirect challenge to the National Organization for Decent Literature, the Most Rev. John F. Noll, Bishop of Fort Wayne and Episcopal Chairman of the National Organization for Decent Literature, reporting to the National Catholic Welfare Conference, in the December 15 issue of *Our Sunday Visitor*, tellingly took to task Bernarr Macfadden, publisher of *Liberty*, for assertions in that magazine that those who are seeking to purge magazine racks of lewd literature are "weakening the faith of the truly religious" and that such efforts constitute a "trend to revive what experience has taught us is Christianity's menace—prudery."

Bishop Noll, in his answer, said the Catholic Church "believes in having youth instructed on the 'facts of life' when it needs it, but not by means of those magazines which

teem with stories of illicit love, boldly told and usually condoned." He added that "the divorce evil is growing steadily over here, principally because the editors of many magazines, widely read, identify lust with love, exploit, without shame, tales of marital infidelity, and seldom carry a story dealing with happy home life resulting from true conjugal love."

Addressing Mr. Macfadden directly, Bishop Noll wrote:

"You are correct in declaring that 'marriage ought to be an open book to all who enter this sacred relationship.' But does that mean it should be an open book to every child just beginning its teens? There are many people whose ideas about what married life is are perverted because they go to the wrong source for information—for instance, to the magazine which creates in them an *appetite* for sex stories, which, in turn, stimulates a wider sale for salacious reading matter."

Holy Father Names Msgr. Magner Bishop of Marquette, Michigan

THE Rt. Rev. Msgr. Francis J. Magner, pastor of St. Mary's Church, Evanston, Ill., has been named by His Holiness Pope Pius XII the seventh Bishop of Marquette, succeeding the Most Rev. Joseph C. Plagens, who has been transferred to the Diocese of Grand Rapids.

Bishop-elect Magner was born at Wilmington, Ill., March 18, 1887. He attended St. Ignatius' College, Chicago, and St. Mary's College, St. Mary's, Kans., before entering the North American College in Rome. He was ordained to the priesthood on May 17, 1913, in the Basilica of St. John Lateran. Upon his return to this country he was successively assigned to several churches in the Chicago area, later serving as pastor of St. James' Church, Highwood, Ill., and pastor of St. Mary's in Evanston.

To Bishop-elect Magner CATHOLIC ACTION extends its respectful felicitations and good wishes.

N. C. W. C. Headquarters Moved Temporarily Pending Erection of New Building

THE headquarters staff of the National Catholic Welfare Conference has settled down in its new quarters in the former Apostolic Mission House on the campus of the Catholic University of America. Transfer of the N. C. W. C. offices to their temporary Brookland location began on December 15 and consumed three days, and by the first of the New Year the personnel had resumed its normal routine. The building on 1312 Massachusetts Avenue, N. W., which has served as the home of the N. C. W. C. for the past 21 years, will be torn down immediately to make way for the new structure combining a monument to Christ the Light of the World and permanent offices for the N. C. W. C. staff. The 1312 Massachusetts Avenue address will continue to be used in the interim.

The Apostolic Mission House was formerly occupied by the Paulist Fathers, who used it as a residence for members of the Congregation attending the Catholic University and as the editorial offices for *The Missionary*, magazine edited and published by the Paulists. It is four stories high and provides ample room for the various departments and bureaus of the N. C. W. C.

Venezuelan Editor Lauds Address of Dr. Carroll on "Good Neighbor Policy"

THE address made by the Rev. Dr. Howard J. Carroll, assistant general secretary of the National Catholic Welfare Conference, at the International Relations Luncheon of the twentieth annual convention of the National

with the N. C. W. C.

Pope Thanks U. S. Bishops for Cooperation in Papal War Relief

GRATITUDE and praise for the work of the American Hierarchy on behalf of the Papal efforts to contribute to the relief of war sufferers were expressed by His Holiness Pope Pius XII in a letter he sent at Christmas time to His Eminence Luigi Cardinal Maglione, Papal Secretary of State, and published in "Osservatore Romano."

THE Holy Father, in his letter, expressed his fatherly solicitude for the victims of war, particularly the children, and urged even greater generosity in the course of the coming year toward the amelioration of suffering and distress in war-ravaged countries. The Sovereign Pontiff extended his Apostolic Blessing to all those who have been helping, and will help, his work of succor.

THE Holy Father said that "of all the sufferers, We point out the children, who, in these days vividly recall the Infant of Bethlehem, Friend of the little and innocent ones," and urged that "Everyone do what he can, where he can, how he can." "Meanwhile," His Holiness added, "We will not silence Our eulogies and thanks to those who have helped Us in the work of charity which We have been enabled thus far to do. On this point Our thoughts of gratitude go especially to the American Episcopacy, who, although far removed from the horrors of war, still wished to show again its full comprehension of the needs of the suffering Church, and, making an appeal to the traditional generosity of their Catholics—especially those who are kinfolk of the peoples in countries stricken by the scourge—has so abundantly helped the beneficent charity of the Common Father."

A GAIN expressing his deep sorrow for the plight of those "tormented" by war, and desiring "nothing more in such a convulsion of things than to help the bodies and raise the spirits," His Holiness said that "unwilling to be inert witnesses to such a deplorable state of things, and armed only with the weapons of truth and justice and Christian charity, what We can still do once more is to invite all to propitiating prayer and beneficent charity." "We have confidence," he said, "powerful ones will do honor to the good traditions of real civilization by not permitting the children of belligerent nations, or those in any way tormented by war, to undergo unmerited sufferings in so many calamitous vicissitudes."

"OUR heart trembles," the Pope's letter declared, "thinking over the misfortunes of these tender offsprings who have barely entered life and are so soon condemned to taste only its bitterness and to experience such hard hearts of men, whose glory should be to procure their happiness."

Council of Catholic Women in Detroit last October, elicited praise from *La Religion*, dean of the Venezuelan press.

La Religion, in a front-page editorial, commented most favorably on the whole address, but applauded specially Dr. Carroll's assertion that "no Good Neighbor policy can really be effective without understanding" and that the Catholic Press is the best means of achieving this understanding. Quoting at length from Dr. Carroll's address, *La Religion* heartily endorsed the proposed Spanish and Portuguese service to be inaugurated by the Press Department of the National Catholic Welfare Conference, which Dr. Carroll outlined in his address at Detroit. The paper concluded by congratulating "our North American collaborators of the *N. C. W. C. News Service*" for this "undertaking of unification based on the principle of Catholic unity, which is the deepest root of our American peoples."

Catholic Nurse Council Plan Program of Activities at Pittsburgh Meeting

THE Executive Committee of the National Council of Catholic Nurses met in Pittsburgh December 14 and 15 and discussed many important matters relating to future activities of the Council and affiliated groups. Attended by officers and directors of the organization, the meeting was held at Mercy Hospital, with the Pittsburgh League of Catholic Nurses and the Rev. Joseph Logue, national spiritual director, as hosts. The Most Rev. Hugh C. Boyle, Bishop of Pittsburgh, attended many of the sessions. Present also was the Rev. Dr. Howard J. Carroll, assistant general secretary of the National Catholic Welfare Conference.

Suggested programs for Catholic nursing organizations, such as volunteer nursing, extension of religious education, and a speakers bureau were outlined. Other matters discussed included the development of a procedure for the affiliation of diocesan associations and individual nurses and plans for the issuance of a bulletin and promotional literature explaining methods whereby Catholic nursing groups may be increased and stressing the desirability of such organizations.

It was decided to hold the next meeting of the Executive Committee at St. Paul, Minn., simultaneously with the National Eucharistic Congress to be held there this year.

Miss Mary E. Kelly of the Mercy College of Nursing, Detroit, Mich., is the National President of the organization and Miss Jane O'Rourke, 460 East Division Street, Fond du Lac, Wis., is the National Secretary.

N. C. W. C. Publications Office Reports Widespread Interest in Bound Volumes of Pope Pius XI's Encyclicals

A PROPOS of the statement in "Our Common Catholic Interests Section" by Right Rev. Msgr. John A. Ryan, director of the N. C. W. C. Social Action Department, relative to the growth of popular interest in the papal labor Encyclicals, the N. C. W. C. Publications Office reports an unprecedented sale of the 16 latest Encyclicals of His Holiness, Pope Pius XI, during the holiday season. Numerous gift orders, some as many as 15 per order, were received and placement of the volume in public libraries by many interested Catholics was particularly encouraging. The volume is attractively bound and sells for \$2.75 postpaid.

Sidelights on Social Action

Contributed

by the

N. C. W. C. Department of Social Action

PEACE

A FUNDAMENTAL FACT.—The Pope's Christmas message stresses what we Catholics have always known, and what we together with the rest of the world are prone to forget—the moral basis of peace. In an age where technical ingenuity has revolutionized our mode of living and has propelled an emergent "new order" which everyone senses—fearfully or expectantly, Our Holy Father calls to our mind the fact that men may control this order for good. . . . **FIVE BASIC POINTS.** Persevering in solicitude for his children everywhere, he gives five prerequisites of a "solid, true and just moral order" in international relations: 1. Triumph over hate which today divides the peoples, together with a renunciation of the systems which have nourished those hates. 2. Triumph over mistrust, which today seems to nullify international agreements. 3. Triumph over the false dictum that might makes right which endangers all international relations. 4. Triumph over two-sided differences, by considered elimination of those conditions that deprive States of an assured proper living for all their subjects. 5. Triumph over egoism, which easily leads to violation of the honor and sovereignty of states and the proper liberty of their citizens, with establishment of "sincere juridical and economic solidarity" based on Divine precepts. . . . **FOR ALL OF US.** These principles are addressed not only to the rulers of nations, but to all of us. In this coun-

try where there is no "rumble of armaments" a cultivation of the virtues, personally and nationally, which the Pope prescribes cannot but lead to a "solid, true and just" order here in our social and governmental institutions, and, by extension when the opportunity arises, help the whole family of nations whose unity is now so sadly disrupted. They are equally measures for our own spiritual defense and means whereby we may be peace-makers. This means working practically and in fields where we badly need it—against racial and class hatreds, working for social justice, working to safeguard and preserve the civil liberties of all, and a deliberate rejection of the utilitarian yardstick with which we have too long measured the values of life. It means *working together* for the glory of God—forgotten phrase—and our own common good. . . . **ANOTHER FIVE POINTS.** Let us not forget either the more specific applications of these principles advocated by the Pope last Christmas: The rights of nations; mutual disarmament; the rights of peoples and ethnical minorities; organization to carry out the peace terms and if necessary revise them; the dominance of justice and charity in all. For steps which we in the United States can take to further them, read and study "The Pope's Peace Program and the United States" (N. C. W. C., 10c), and "The Obligation of Catholics to Promote Peace" (Catholic Association of International Peace, 10c).

INDUSTRY

ANNIVERSARIES ARE INEVITABLE.—The mere passage of time is nothing to get excited about. Few of us bear a major responsibility for the arrival of 1941. This obvious observation should be kept in mind as we plan to reveal to the public that Pope Leo XIII published a peculiar pamphlet fifty years ago, and that one of his successors put out a supplement to the original some ten years back. Certainly Leo did not disturb the world of his day with his "revolutionary" doctrine merely that we might have occasion to remark the anniversary of his deed at appropriate intervals. . . . **OPPORTUNITY—FOR WHAT?**—Nevertheless, we think a stir should be created "fifty years after," seizing upon the attainment of half a century by *Rerum Novarum* as a reasonable excuse or an added stimulus to promote these ends: 1. As a minimum, to impress upon millions of Catholics and others, the bare fact that the Popes have presumed to confront the world with a fairly systematic treatise on economic relations, condemning a great deal, offering guiding principles for very extensive changes. 2. Again to justify their so writing; to point out that any system of morality, any friend of man—and much more the Church of Christ: Teacher, Sanctifier, Ruler, has manifold and weighty cause for concerning itself with the principles and conduct of our economic system. 3. To stimulate interest in the content of the Encyclicals—possibly to the extent of persuading many to make a summary study now of the Papal documents and their accepted commentaries. 4. To encourage those who are already acquainted with Catholic social-economic teaching to further study—on means as well as ends. 5. To incite to a beginning or continuance in *action* as well as study—through such means as clergy committees; mixed committees of clergy, workers, employers; workers' schools; employers' practical discussion groups; local Catholic Industrial Conferences (permanently established, if possible); the ACTU; enlightened participation in

union activities and employer associations; participation in government, greater or less, where it touches upon economic affairs. . . . **CHOOSE YOUR WEAPONS**—Even the least of these ends is worth pursuing. The means of bringing them into the light are various; about fifteen have been listed by this department in a leaflet still available: sermons, lectures, study club programs, mass meetings, school programs, radio talks, night schools, addresses to unions, talks to employers' organizations or to any other audiences available, articles in Catholic and secular papers and magazines, distribution of leaflets, papers, pamphlets. In some circumstances only one simple path may be open. What matters is that each priest or layman seriously devoted to social justice and charity resolve on some practical and genuine step forward. . . . **STRAIGHT SHOOTING**—To clarify that last sentence; however little we can do, let not our "little" be confined to empty praise of something glorious but undefined. While the statement, repeated loudly and often, that Leo XIII and Pius XI were noble men and produced lofty ideas might, after the tenets of modern advertising, enhance the dignity of the Church in some quarters, it would hardly constitute a well-rounded tribute to men who denounced and demanded in definite terms. It is doubtful, for example, that the late Holy Father could be glorified by the most elevated oratory of a company-union advocate in a hall where the janitor was distinctly underpaid. For it was the mind of the Popes to face conditions of the moment—to keep abreast or a length ahead of the times. Pius XI explicitly urged that leaders in each country be deeply versed in current facts peculiar to their nation and that in the light of changing situations they apply his principles to concrete cases. Not everyone can fill this order; we are not all economists; but all, each of us, can recommend insistently to our fellow citizens, including economists and business leaders and labor, prin-

ciples which demand attention here and now and which are not receiving it. For instance: Let's recur again and again to the disturbing conditions that demand reform: (1) Unemployment. (2) Insufficient income. (3) Continued individualism on all levels. (4) The IRRELIGION which breeds social injustice and feeds upon it. For the sake of efficiency we might even concentrate on one or two moves advocated as partial but irreplaceable remedies by the Popes—e.g., organization of workers, or fixed allegiance to the common good, or both of these objectives—the one a matter of restoring the proper end, the other of establishing a necessary means. These might be emphasized throughout

the coming year under some such slogan as "The Common Good Through Organization." The phrase includes a great deal; it even intimates the final goal: an organic economy instead of a mechanical or anarchic one. . . . SOME PLANS—Already planned are several two-day meetings of the Catholic Conference on Industrial Problems, bringing together priests, labor, and industry; a nation-wide broadcast in the form of a panel discussion on the Papal program by four authorities; new publications to aid those resolved upon learning and doing. . . . You who read please send in a few lines describing what you propose to do or continue doing.

CITIZENSHIP

A NEW "MUST" BOOK.—A "must" on the reading and library lists of all Catholics interested in good government and good citizenship is "Catholic Principles of Politics," by John A. Ryan and Francis J. Boland, C.S.C., just issued by the Macmillan Publishing Co.

It is an up-to-date revision of the classic, "The State and the Church," which has long been a standard work on the principles of politics. This volume contains fundamental papers on the natural law, natural rights, the origin of the state, the nature and implications of sovereignty, the right of self-government, the rights and duties of citizens, the end of the state, and moral origin of civil authority and similar topics as well as such authoritative documents as the Encyclical of Pope Leo XIII, on the "Christian Constitution of States," extracts from the Pastoral Letter of American Hierarchy, and an extensive treatment on the relations of states and their citizens to international society—a problem of the utmost significance today.

WHY "MUST"?—The importance of understanding by Catholics of the basic and enduring foundations on which political activities and relations must be built is thrown into gigantic relief by every happening in the world arena today.

The totalitaitian countries put out an immense amount of propaganda to the effect that democracy is slow, inefficient and indecisive. This has not much effect on the loyalty of those who have eyes to see how degrading to human dignity is the totalitarian type of efficiency. Yet in a fast-moving time, momentous decisions must sometimes be made and made quickly. If people are clear on fundamentals the details of action can usually be settled with dispatch. And we may well face the fact that neither many Catholics nor many others in our democracy are clear on what democracy really is, nor what it is in danger of becoming, nor how heavy, particularly in so perilous a time, is the responsibility of the citizen to know his rights and duties and the proper function of his state. The papers in "The Principles of Politics" present the strong objective guides we need amid the frenzied and fuzzy discussions which now becloud the role and form of government. . . . SOME MORE MUSTS—For an analysis of the dangers to democracy and ways in which they can be met, read Father Wilfrid Parsons penetrating, new book, "Which Way Democracy" (Macmillan and Co.). And for that indispensable primer which every citizen should know by heart, stick by "The Catechism on the Rights and Duties of American Citizens" (N. C. W. C., 10c).

RURAL LIFE

THE ST. LOUIS RURAL EDUCATIONAL PROGRAM.—The Catholic Rural Life movement is directed to the improvement of the Church's position in America by strengthening Catholicity in the rural areas. The St. Louis Rural Life Conference, through its Diocesan Bureau, has, under the guidance of His Excellency, Archbishop Glennon, inaugurated and developed a practical and successful program, which is undoubtedly producing Catholic growth. With the Metropolitan's approval and encouragement, the Conference collects funds throughout the Archdiocese for distribution among the poorer missions. Particular regard is shown for those places that give promise of development. . . . EDUCATIONAL FACILITIES EMPHASIZED—The principal means employed to strengthen the Church is the extension of rural educational facilities to the rural sections. Vacation schools, year-round religious classes by visiting nuns, and a specially arranged correspondence course serve to reach rural children and adults. While these forms of instruction are most helpful in attaining their immediate purpose, they are directed to another end. The entire religious educational program is arranged to encourage the extension of the parochial school system. The employment of nuns in the vacation schools and for the occasional visits and instructions disposes the people to welcome a permanent Sisters' school. The St. Louis Rural Life Conference finds satisfaction in reporting a year after year decrease in the number of vacation school and correspondence pupils, because an even greater increase in the number of parochial school children is noted. . . . ELEVEN NEW SCHOOLS—Up to this time, no less than eleven parish schools, with Sisters in charge, have been newly established in the country sec-

tions through the assistance of the Conference. Some of the necessary school and convent buildings were provided altogether with Rural Life funds; in other places substantial assistance has been given. Some of the newer schools have been built to accommodate the children not only of the local parish, but of surrounding congregations as well. One of these schools serves the children of six parishes and missions. The first of these eleven schools was opened in 1934, with an enrollment of twenty-eight children. Today seventy are in attendance. The parish and its mission, once classified among the poorest in the diocese, have developed until the resident pastor now requires the assistance of an additional priest on Sundays. . . . When a school was opened in another small mission, not a few questioned the wisdom of assigning two nuns to teach the original eleven pupils. The enrollment now after four years is forty-five, and there are prospects of continued growth. Still another parish, given substantial assistance in 1936 in the erection of a school and convent building, has become a self-supporting unit and now has its own junior high school. . . . This growth, evident in all the schools provided by the Conference, is partly due to new families attracted by the Catholic school, but is also due to a new interest among Catholics long resident in the neighborhood. The modern, improved parish buildings, the kindness and efficiency of the Sisters, and above all, the solicitude of the pastor for his scattered flock beget a new spirit in Catholics formerly indifferent to their religion. . . . BUS SERVICE PROVIDED—An indispensable factor in this development is the provision of school bus service. The Diocesan Bureau was instrumental in securing legislation to permit private school pupils to ride on public busses. This

service is helpful in many places, but private busses are still necessary because school district boundaries do not coincide with parish boundaries. Funds are advanced by the Rural Life Conference for maintenance of bus service caring for the children of twenty-four parishes and missions. This does not imply that twenty-four busses are operated, since routes have been arranged to enable some of the busses to serve several parishes. These conveyances average a hundred miles each on every school day. . . . In eight to ten parishes either all or a portion of the Sisters' salary is paid by the Rural Life Conference. As parishes become strong enough to maintain their own schools, the interest of the Conference is directed to other missions. In a community which recently built a new public school, the old but very substantial building was acquired by the Conference for the local parish. A Sisters' school will be opened there in September. Plans call for at least one more new school and convent during the coming year. . . . **SPECIAL SCHOOL FEATURES**—At this time the Conference encourages special features in the rural schools of the diocese, to pre-

pare youth for better rural living. 4-H Clubs are multiplying, and manual training, vocational, agricultural, and home-making classes are giving boys and girls a better appreciation of farm and rural life. . . . Seven years of trial and experience have unquestionably demonstrated the practicality and success of the St. Louis program. Poor rural missions have grown into substantial parochial units. Many of the places already helped require continued assistance, but gradual and steady growth points to stronger and better days ahead. One need not look to the future, however, to measure the benefits of the program. Hundreds of rural children are enjoying the advantage of a splendid Catholic training. This would not be theirs but for the Rural Life Conference. Parents are no longer required to move their families that the children might grow up to know their God. On the other hand, Catholics are attracted to the rural parishes that have school facilities to offer. An entirely new spirit is evident among the parishioners, expressing itself in active, cooperative interest in the parish and the Church.

Interests of Catholic Youth

(Continued from page 15)

T. Fournie, Belleville; Rev. Charles E. Bermingham, Brooklyn; Rev. S. Sierakowski, Buffalo; Rev. Thomas Connor, Burlington; Rev. Charles L. Sheedy, Charleston; Rev. James H. O'Brien, Cleveland; Rev. C. J. Brown and Rev. Michael Hogan, Concordia; Rev. T. A. Cannon, Corpus Christi; Rev. T. S. Zachry, Dallas; Rev. D. J. Kirgan, El Paso; Rev. Walter Conway, Erie; Rev. James E. Gleason, Fall River; Rev. Martin H. Vosbeek, Green Bay; Right Rev. D. P. O'Connell, Galveston.

Rev. Lawrence Schott, Harrisburg; Rev. Augustus Fusenegger and Rev. Richard J. Langen, Indianapolis; Rev. B. J. Hale, Kansas City; Rev. G. J. Braquet, Lafayette; Rev. Herman J. Koch, Leavenworth; Rev. Thomas Prendergast, Little Rock; Rev. Theodore L. Flynn, Mobile; Rev. Edward Dolan, Nashville; Rev. Peter J. Quinn, Natchez; Rev. James J. Gainer, Ogdensburg.

Rev. John E. Hewetson, Paterson; Rev. William M. Delaney, Providence; Rev. T. A. Williams, Raleigh and Belmont Abbey; Rev. Francis P. McNally, Rockford; Rev. H. E. Philbins, Saint Augustine; Rev. James J. Grady, Savannah-Atlanta; Rev. J. F. Kelley, Scranton; Rev. James J. Haggerty, Springfield, Illinois; Rev. Leo Block, Superior; Rev. C. J. Yeager, Toledo; Rev. Thomas A. Kearney, Trenton.

Rev. Nicholas T. Elko, Pittsburgh Greek Rite; Rev. Walter Bilynsky, Ukrainian Catholics of the United States.

The following priests from New Orleans were present:

Rev. F. D. Barbier; Rev. A. Brue; Rev. Lloyd L. Caballero; Rev. J. Castel; Rev. Edward J. Cashman; Rev. J. V. Connors, C.M.; Rev. Patrick J. Cunningham; Rev. M. N. Dummet; Rev. Paul J. Gaudin; Rev. Patrick Gillespie; Rev. J. Grootins; Rev. Maurice J. Hymel, C.M.; Rev. Albert Kownig; Rev. F. S. Lamendola; Rev. Louis E. Marionneau; Rev. Preston J. Marquette; Rev. Edward B. Postert, O.M.I.; Rev. Patrick J. Quinn; Rev. F. X. Sabinoski, C.S.S.R.; Rev. Clemens Schneider; Rev. Sidney J. Skiffington; Rev. Joseph Wester; Rev. C. P. Greco; Very Rev. A. Carroll Badeaux; Rev. J. A. Ratte, S.M.; Rev. Jules S. Toups; Rev. William Collins S.M.; Rev. J. Drolet; Rev. George Gaudin; Rev. Edward C. Prendergast; Rev. T. J. Roshetko, S.M.; Rev. A. Wyshoff; Rev. T. Hekema; Rev. A. B. Cote, O.P.; and Rev. Vincent Verdermae, O.M.I.

Others were registered as follows:

Rev. James F. Byrnes, Mobile; Brother L. Baldos, O.M.I., San Antonio; Rev. C. J. Brown, Concordia; Rev. Paul Charcut, Dallas; Rev. W. H. Chelminski, Chicago; Rev.

Over Here and Over There

(Continued from page 14)

Well, of course, he isn't, but fortunately there exists a fairly painless way of arranging such a legal status for him. The N. C. W. C. Bureau has been glad to inform him as to the necessary procedure.

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ROUTINE—1940.—Long distance telephone call to N. C. W. C. Bureau of Immigration. Woman's voice—"My son—Austrian, non-Aryan—only eighteen—was at school in Switzerland—went to Norway for a vacation—trapped by German occupation—interned—released through influential friends—name must be reached by now on the waiting list of quota visa applicants—what can be done to get him here immediately?"

Cable from the State Department at N. C. W. C. request to Consul in Oslo. Reply received that action on visa application suspended because boy again arrested. Another cable to Consul from State Department at N. C. W. C. request asking whether boy's name yet reached and guarantees of support satisfactory. Silence—for weeks. Then a wild cry from the Norwegian Red Cross to the American Red Cross—"Contact mother—obtain intercession Washington." More telephone calls—National Red Cross to New York Red Cross—New York Red Cross to mother—mother to N. C. W. C.—N. C. W. C. to State Department and National Red Cross. State Department to Consul—American Red Cross to Norwegian Red Cross—questions—assurances—every effort bent toward freeing a formerly carefree school boy from an unknown fate. Tangled wires! Tangled lives! Where will they all end?

Robert J. Cronin, Albany; Rev. Leon V. Czyl, Chicago; Rev. L. L. Engeman, Kansas City; Rev. Ralph J. Garvey, Brooklyn; Rev. Marcel Gaudet, Lafayette; Rev. Joseph A. Grogan, Brooklyn; Rev. Frederick Halloran, Trenton; Rev. John Horan, Trenton; Rev. H. B. Kearns, Galveston; Rev. A. A. Kirk, Chicago; Rev. George P. Lally, Belleville; Rev. Angelo Lenzi, Nashville; Rev. Wendell G. Lindsay, Lafayette; Rev. R. D. Meegan, Chicago; Brother F. Sackett, O.M.I., San Antonio; Rev. H. O. Simonaux, O.M.I., San Antonio; Rev. Charles J. Webb, O.M.I., San Antonio; Rev. C. W. Smid, Dallas; and Rev. Paul Tanner, Assistant Director, Youth Department, N. C. W. C., Executive Secretary of the Conference.

The Field of Catholic Education

As Viewed
by the
N. C. W. C. Department of Education

"Doers of the Word"—By Reverend Dr. George Johnson

NOTE.—The attached excerpts are from a sermon delivered by the director of the N. C. W. C. Department of Education, in the Queen of the Holy Rosary Cathedral, Toledo, Ohio, Christmas, 1940. It is regretted that limited space in CATHOLIC ACTION does not permit of the publication in full of Dr. Johnson's sermon. However, the N. C. W. C. Department of Education is prepared to furnish free upon request a limited number of copies of the complete text, which has been acclaimed by many for its beauty, power, and timeliness.

"And now, this Christmas night. The headlines shriek the news of the horrible things that are being done under the vault of heaven. The radio blares of hatred and death and sickness and hunger. The very word, peace, one mentions at the peril of being considered a coward and a weakling. On the news-stand the magazine with the Babe of Bethlehem on the cover, is mocked by the one next to it that pictures an anti-aircraft gun. Tonight, we find it hard to think of skies peopled with angels singing 'Glory to God in the highest and on earth peace to men of good will'; we are so accustomed to thinking of skies peopled with airmen whose mission it is to kill and to destroy. The lights do not shine downward in loving benediction; they flash upward in search of the engines of hate.

"The average one of us, of us little people, of us inconsequential people, of us people who never get their name in the papers and are hardly known outside of their own neighborhood, easily enough comes to the conclusion that if anyone can do anything about it, assuredly that anyone is not he. Somewhere there are statesmen, somewhere there are seers and wise men, somewhere there are great leaders—they are the ones to try to cope with the fell forces that are bearing down on human beings. All we can do is wait hopefully by until they emerge and lead the way to the promised land.

"Yet, that first Christmas night tidings of great joy were proclaimed to shepherds keeping the night watches over their sheep. That message of joy and deliverance was addressed, has ever been addressed, is being addressed today, not to kings and princes, not to those clothed in purple and fine linens, not those in the seats of the mighty, but to shepherds, to ordinary people, little people, like you and me.

"Now people, little people, inconsequential people can become great and make their lives supremely worth while, no matter what happens to government, no matter what happens to industry, no matter what the fortunes of war and of peace. Of course, it is easier for people to live noble lives if the political and economic affairs of the world are conducted on a rational basis. Men were made for union with God, which union they achieve by leading virtuous lives. The purpose of government, its supreme purpose, is to make such virtuous living possible. But even when government loses sight of this purpose and makes its own power the reason for its existence, people can achieve virtue, though the handicaps are greater. Even though paganism reigned in Rome, and Jerusalem was no longer mindful of its God, there were shepherds good enough to hear the song of angels.

"These lives of ours, these petty, pattering lives of ours, these ineffectual lives of ours, these sinful lives of ours, these wasted lives of ours, do they mirror the idea of us in the mind of God? What has happened to us through the years, what have we turned out to be? Are you any more of a man, are you any more of a woman, than you were

five, ten, twenty, fifty years ago? Has there been any growth in your inner stature? You are older, but are you any better? You have more money, but have you more character? Your health is weakened but is your virtue strengthened? You have accomplished what you set out to accomplish, but have you anything worth while to show for it? Or you have failed, but have you learned anything from failure? You and I, you and I as we are today. Is it in any manner conceivable that this is what God wanted when He made us?

"We rant against Stalin, we abominate Hitler, but does not more than a little of Hitler and more than a little of Stalin manifest itself in our daily lives? They are mad for power, but look how we tyrannize over our families and friends. They will brook no interference, but just let someone get in our way. They break their promises; how many do we keep? What they do on a world scale, we do on the scale of our own daily existence. One may wonder whether we, all of us put together, do not contribute far more to the sum total of human misery and unhappiness than do they.

"'Thou has loved truth.' God surely expected something better of us than this lie that is our lives. 'What we are hails sadly, what we could have been.' Yes, could have been, for in His Son and in His Church, in the Mass and in the Sacraments, He has made manifest to us the things that were hidden, the things that otherwise we might have been uncertain about. We have been hearers of the word and He expects us to be doers. We have played fast and loose with His Truth and have feared to make it the sole lantern for our paths. We have not quite believed Him, particularly when what He said has clashed with our immediate wants and desires. We have been afraid to look too deeply into His Truth for fear that we could no longer remain complacent about our comings and our goings. He loves the Truth, we do not, and as a consequence the Truth does not make us free, free from sin, free from worry, free from fear, free from poverty, free from oppression, free from war.

"If we want to save the world, here is the place to start and start right now. Instead of wondering what the President is going to do, instead of worrying about the military fortunes of the British, instead of peevishly expecting the impossible from the Pope, let us begin at once to arm ourselves with might according to the inward man. Let us declare a *total* war for a change against our vices and concupiscences, and not be content with a little sporadic guerilla fighting. Let us make our lives conform more and more perfectly to the idea God has had of us from all eternity. Let us begin to really love the Truth as God loves it, the Truth about Him and the Truth about ourselves. Let us become in very deed, men and women of good will; unto such alone was promised peace on earth."—(Sermon preached by Rev. Dr. George Johnson, director of the N. C. W. C. Department of Education in the Queen of the Holy Rosary Cathedral, Toledo, Ohio, Christmas, 1940.)

The Confraternity of Christian Doctrine

Catholic Books Are Moving What is This New Crusade? The Dignity of the Parishioner

THE CATHOLIC BOOKS ARE MOVING NOW!—A few months ago the Confraternity of Christian Doctrine in Kansas City undertook a project to encourage the reading of Catholic books and magazines available in the public libraries. The distribution of Catholic literature has long been one of the principal duties assigned to the Helpers Division of the parish Confraternities. In the majority of cases, however, this duty consisted in collecting used magazines and redistributing them to public institutions or to a mailing list of non-Catholics. Now an effort was to be made on a city-wide scale to bring together the Catholic reader and the Catholic author through the medium of a public service—the public library.

Supervised by the Rev. James Walton, diocesan director of the Confraternity of Christian Doctrine, and his assistant the Rev. J. J. Killgallon, a committee of Confraternity workers called upon the authorities of the Kansas City public libraries. The librarians were immediately interested in the project and offered to list the books by Catholic authors that were then on the shelves of the main library and the 14 branch libraries. A Catholic librarian was assigned to this job and given clerical assistance. When the library had completed the work the diocese, after carefully reviewing each book, undertook to print the list for distribution to pastors, discussion club leaders, club presidents and for display in the parish halls and church vestibules.

A further step in the organization of the campaign was the assigning of divisional chairmen to distribute the lists throughout the city. The Chairman of Helpers in each parish is library chairman. One of her principal duties is to call at her nearest branch library and to secure three or four library application cards for each of the discussion clubs in her parish. Each discussion club leader asks the members to have their own library cards and to ask for one Catholic book every two weeks or month. In promoting the project the Chairman of Helpers and the Chairman of Discussion Clubs in each parish Confraternity cooperate to secure volume in the borrowing of the listed books from the public libraries. If the borrowing activity warrants it, the libraries have promised to buy a number of Catholic books suggested by the Confraternity committee.

But the campaign for the distribution of Catholic books did not stop there. The diocesan paper was solicited for weekly space so that reviews of the Catholic books available in the public library could be given. The reviews are brief and stimulating and no doubt start many a reader walking in the direction of the Catholic book shelf in the public library.

Imitation is a sincere compliment. We hope that the Kansas City plan for the reading of Catholic literature will be imitated. Not the least of its value is that it shows co-operation with a public service—the public library. Much good will, much valuable energy and time would be saved if we utilized the public services that for the greater part are glad to serve us.

* * * * *

WHAT IS THIS NEW CRUSADE?—"During the past few years the United States has seen the beginning of a great new crusade—a crusade which in scope and effect is of greater importance than were the crusades of the past centuries. The latter were launched to rescue a small, but highly prized, bit of land dear to the hearts of Christians, from those who were profaning it. This new crusade is a

crusade to rescue the intellects of men from ignorance and to bring them back to a knowledge of the great truths of God and His Church. It is 'a Crusade Against Ignorance,' or it might possibly be called 'A Holy War for Knowledge.' Academically we call it, 'A Discussion Club Program' and so it is, while yet retaining all the aspects of a modern crusade."

The above is the stimulating introduction to a 9-page leaflet written by Rev. Donald M. Cleary, Catholic Chaplain at Cornell University and Chaplain of the National Federation of Newman Clubs, for the National Center on the subject of religious discussion clubs. Father Cleary presents a strong case in favor of the discussion club as a means of getting the masses of our people—"for after all it is the masses that must be reached"—to *think* and to *discuss* religion. One among many leading Catholic thinkers of today, Father Cleary believes that "serious trouble lies ahead, not in the far distant future but in the very near tomorrow—dangers from without the Church and even from within." Ignorance will not combat these dangers; knowledge will. The leaflet, *A Holy War of Knowledge*, may be obtained at five cents per copy, postage included, from the National Center of the C. of C. D., 1312 Massachusetts Avenue, N. W., Washington, D. C.

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THE DIGNITY OF THE PARISHIONER.—Written for the Confraternity of Christian Doctrine discussion clubs in the diocese of Leavenworth, but not exclusively for distribution in that diocese, *The Dignity of the Parishioner* is a commendable addition to the small number of existing discussion club texts. The author, Rev. Bernard A. Sause, O.S.B., presents the parish as "the center and powerhouse of all Catholic activity." It is arranged for 15 discussion club sessions and each Chapter is followed by review questions, suggestions for discussion, and suggestions for practical resolution. An excellent bibliography of easily obtained references is also included. The foreword presents the Religious Discussion Club, its purpose, organization, and procedure as outlined in the Manual of the Confraternity of Christian Doctrine, and will prove invaluable to discussion club leaders. In every instance the author has taken into consideration the special requirements of religious discussion clubs.

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A classified annotated list of texts and outlines for adult, college, and high school religious discussion clubs sponsored by The Confraternity of Christian Doctrine will be supplied gratis by the National Center of the Confraternity, N. C. W. C., upon request.

Guide to Catholic Reading

In order "to recommend books for purchase in all fields of Catholic thought and for all levels from the elementary grades through college" *A GUIDE TO CATHOLIC READING* has been published by the Follett Book Co., Chicago, Ill.

The list was compiled by Sister Camilla, the librarian of St. Mary-of-the-Woods College. It includes books for teachers, elementary schools, high schools, colleges, public libraries, reference books, and a title index.

The guide will prove a helpful addition to the recent lists of recommended books for the Catholic reader.

The National Council Of Catholic Men

A Unified Laymen's Program of
Prayer: Study: Action
Under the Supervision of the Bishops

What the individual layman can do in this time of world emergency is the subject of a little booklet, *What Can I Do?*, written by Monsignor Fulton J. Sheen for his Catholic

What Can We Do? distributed by the National Council of Catholic Men. It is described

more fully in the story about Msgr. Sheen's current series on page 26 following, and we will send copies for examination to all affiliated organizations at our earliest opportunity. All that we wish to say here on this point, therefore, is to quote a few striking words of Pope Pius XI calling for the active participation of all Catholics and to urge that for individuals it take the form recommended by Msgr. Sheen. The quotation follows: "Anybody should be proud of being a witness of, and to a certain extent, an actor in the sublime drama, in which evil and good have come to grips in a gigantic duel. At the present hour no one has the right to take refuge in mediocrity."

On the subject of what the lay society can do, there is one recommendation that is suggested by the one above—to seek a wide distribution of Monsignor Sheen's booklet among the society's membership and among others outside the organization, both Catholic and non-Catholic. Copies will be made available by N. C. C. M. at the cost price of 2c each, including postage. A second and most important recommendation is participation in the national defense program. Our recommendations on this subject, which is one of interest to lay organizations generally, are to be found in the article devoted to lay cooperation in national defense work published on page 7 of this issue. It is suggested there that lay societies in the vicinity of the military camps and bases and in national industrial defense areas are in a position to render invaluable religious, recreational and other services to the men in the camps and to the workers and their families in defense areas. The task is obviously

one that will eventually enlist the full resources of all Catholic societies united in a national effort as planned by the Archbishops and Bishops in the new organization, the National Catholic Community Service. Until that program is organized, however, it is recommended that societies in sections where need exists join hands in a concerted effort. And as suggested on page 7, it is important, in the case of the military camps, that the chaplains and morale officers be consulted as to the most effective action to be taken.

Time Magazine's reporting of the Vatican Radio's attitude toward the Nazi regime in Europe was taken to task by a National Council of Catholic Men letter last month,

Objection Made To Time's Reporting Ends Amicably

and after due investigation, a letter expressing regret for the error was received from the publisher. The point at issue was *Time's* statement that the Vatican Radio was silent last September "when D.N.B. (Nazi news agency) reported that Germany's Catholic bishops had written a pastoral letter glorifying Adolf Hitler." This declaration was first carried by *Time* in its issue of September 9, 1940, and immediately denied by an N. C. C. M. letter, which called attention to a Vatican Radio speaker's remarks repudiating the D.N.B. story.

When the story was repeated in a recent issue, another N. C. C. M. letter of protest was sent. This pointed out that *Time*, on its own initiative, should have been able to learn of the falsity of the report and added that, in addition, *Time* had been given direct and explicit notice of the error in the previous N. C. C. M. letter. The publisher's reply stated frankly that *Time* had erred and expressed deep regret over the incident. The error was laid to a mechanical failure—careless filing of pertinent information—rather than to indifference to the principle of objective and impartial reporting. N. C. C. M. has been assured that every precaution has been taken against a repetition.

The new series of transcribed radio programs, arranged by the National Council of Catholic Men and sponsored individually by local Catholic organizations in all parts of

Complimentary Response Received by Sponsors of New Radio Program

the country, went on the air during Christmas week. According to reports received from the local sponsors, highly complimentary and encouraging response has been made by the listening radio audience in the various communities carrying the program.

Producers of the broadcasts include the Activities Committee of Knights of Columbus Councils, Holy Name Societies, and other Catholic lay organizations, parochial and city-wide. Thirty-five societies inaugurated their first programs during Christmas week and it is expected that the number will grow as new groups take up the work.

The new broadcasts consist of electrical transcriptions of addresses by the Rt. Rev. Msgr. Fulton J. Sheen, around which the sponsoring organizations build their own programs. The first broadcasts varied from 15 to 30 minutes in length according to the number and length of musical and other features introduced. Different names have been used for each local series.

The National Council of Catholic Men offers the transcriptions to all lay organizations affiliated or about to be affiliated with it. To avoid conflict with the current series

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(Department of Lay Organizations, National Catholic Welfare Conference)

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being given at this time in the Catholic Hour by Monsignor Sheen, the transcribed program is limited to stations in cities not currently carrying the "live" broadcast.

Officers of N. C. C. M. affiliates who are considering this activity are urged to write for further information to the headquarters office of the National Council of Catholic Men, Washington, D. C.

Catholic Action and the Priest, John J. Hunt, 24 pp., Catholic Men of the Archdiocese of San Francisco, 995 Market Street, San Francisco, Calif., 10c. Pope Pius XI, in his letter to the Hierarchy of Argentina wrote that Catholic Action "cannot, apart from the assiduous and diligent labor of the clergy, either begin, or

prosper, or produce its proper fruits." Father Hunt's pamphlet develops this theme and goes on to give an exposition of the meaning and function of Catholic Action.

Man and Modern Secularism, a compilation of papers read at a convention of the National Catholic Alumni Federation, has been published by Trinity Press, New York City. A description of this convention in *Commonweal* spoke of it as an "intellectual feast." The volume contains the addresses by the Most Rev. Francis J. Spellman, Archbishop of New York; Rev. Dr. George Johnson, director of the Department of Education, National Catholic Welfare Conference; Rev. Robert I. Gannon, S.J., president of Fordham University; Dr. Ross J. S. Hoffman, professor of History at Fordham; Thomas F. Woodlock, associate editor of the *Wall Street Journal*; Dr. Louis J. A. Mercier, of Harvard, and numerous other Catholic leaders.

THE CATHOLIC RADIO BUREAU

This Bureau stands ready to advise and assist any Catholic individual or organization in any activity relating to the use of radio: In getting station time for a Catholic program; in planning and conducting such a program; in making effective protest to the broadcasting of offensive material, etc.

We began recently a series of stories descriptive of Catholic radio programs—network and local—that have been on the air-waves for some time and have unique features of interest to other Catholic broadcasters. The history of "The Case of Johnny Miller" is told this month and will be followed by accounts of other well-known broadcasts.

A definite first in its field is a new radio serial being aired weekly over the Arizona network, produced by the Rev. Don Hughes, of St. Augustine's Cathedral, Tucson, Ariz.

Radio Serial Brings Religious Truths to Children It is a drama entitled "The Case of Johnny Miller," which is being presented in 26 weekly installments, offering the boy and girl radio listeners of Arizona a wholesome dramatic story, as well as an exposition of Christian truths. The program is intended particularly for Catholic children not in Catholic schools, but its listeners include in addition many parochial school students as well as non-Catholics. It demonstrates to children how they can meet problems that are constantly arising. Its aim is "to offset the temptations they encounter, the bad literature they have access to, and the general lack of interest in things religious in the present day."

Father Hughes is now in his fourth year of broadcasting religious truths by radio for the particular benefit of the child listener. His first series, begun September 23, 1937, over KVOA, was designed especially to teach the Catechism to children in parochial schools. He began with two 15-minute periods weekly at 2.15 p. m. The content of this series consisted of a short talk followed by questions on the subject matter asked by Father Hughes. After the broadcast, the children wrote down the answers, handed them to their teachers and then discussed them among themselves. The papers were corrected and errors indicated. From the beginning the programs were intended to supplement, not to replace the regular Catechism classes. They were designed to arouse greater interest to serve as a stimulant. The listening audience comprised some 900 Catholic school children.

The KVOA station management was glad to welcome back Father Hughes' radio program to the air in 1938. At this time, however, the scope of the broadcast was widened. A Catholic Radio Club was formed, seeking to enroll the Catholic students of public schools. Handbills also were printed and distributed in large numbers at the time the program went on the air. They were distributed at the

entrance to public schools and in all Catholic churches in the vicinity.

The two weekly programs of 1937 were replaced by one 8.30 Saturday morning broadcast. Some thousand post cards were received requesting membership in the Club, and the management estimated that the listeners numbered 2,000. The program in its second year dealt with the Ten Commandments and lives of the saints. An essay contest was held on "How I Can Become a Saint," and prizes were awarded to each grade. A device used to maintain interest was to announce weekly at the beginning and end of the program, the names of four Catholic Radio Club members who would receive handsome gifts which were donated by the proprietor of the Tucson religious store.

As an innovation in the 1939-40 series, religious problem contests were held, and prizes awarded for best solutions submitted by the radio listeners.

It was in September, 1940, that the dramatic series, "The Case of Johnny Miller" was begun, carried not only by KVOA in Tucson, but also by KOY, Phoenix, and KSUN in Bisbee and Douglas. The program is heard each Wednesday at 7 p. m. Scripts for the 26 installments are being written by Sister Mary Sophia in collaboration with Father Hughes, and the cast was enlisted through the cooperation of the Tucson Little Theatre and the Tucson Children's Theatre. Each of the actors in the program is experienced in theater work. Sister Sophia, who has been teaching Christian Doctrine to children in the public schools both in Tucson as well as in the remote cotton camps, found that story narration was one of the best methods. She wanted to write plays and took a course in play writing. Shortly thereafter she had the opportunity to begin writing "The Case of Johnny Miller." Membership in the Johnny Miller Club is open to all boys and girls who promise to listen to the program, to pray morning and night for peace, and to help someone every day. Members also receive a crucifix and a holy card. About 10 per cent of this membership is non-Catholic.

In the production of the program, a member of the staff of the drama department of the University of Arizona, Peter Maroney, directs the cast. The script is gone through four times in a rehearsal two days before the date of the program and further rehearsal is held on the day of the program, the cast meeting 30 minutes before going on the air.

Father Hughes says that the response to the broadcast from non-Catholics has been most gratifying. One Protestant minister has his three children listen to each program. The point Father Hughes emphasizes as a consequence of his experience thus far is that entertaining as well as instructing in a religious program, pays great dividends. The response to "The Case of Johnny Miller" proves that conclusion.

Father Hughes has kindly made his scripts available to any Catholic organization desiring to produce its own program. Those who are interested are urged to write to the N. C. C. M. Catholic Radio Bureau or direct to him for sample copies. Ten copies of each installment are required for production and the mimeographed copies can be secured from Father Hughes at a nominal figure—10 cents per copy or \$1 per week.

Other production costs can be kept at a very low figure by making use of an amateur cast recruited from local theater groups and by making use of the sound effects and other facilities of the station. Free time can be secured readily from nine out of ten station managers so there should be no expense for this very important item.

General information on station relations, production of the program, etc., is available from the Catholic Radio Bureau of the National Council of Catholic Men. Inquirers will receive free on request N. C. C. M.'s *Memorandum on Producing Catholic Radio Programs, Radio and the Rights of Religion, Instructions to Catholic Hour Speakers*, and NAB's *How to Use Radio*.

Occasional requests are still being filled for the *Prayer Book for Our Times* offered in last year's addresses given in the Catholic Hour by Monsignor Sheen. The last group of booklets received from the publisher, St. Anthony's Guild, bears the notation "565th Thousand." The tremendous circulation of this booklet in so short a time is indeed a source of great satisfaction to all concerned, to Monsignor Sheen, who wrote or compiled the prayers; St. Anthony's Guild, of Paterson, N. J., who published them; and the National Council of Catholic Men, who distributed the copies without charge to all members of the Catholic Hour audience requesting them.

The addresses on *Crucial Questions* and those based on *Quotations from the Confessions of St. Augustine* given by Father Gillis in the Catholic Hour during October, November, and December have just been issued in pamphlet form and are available from this office or from Our Sunday Visitor Press, Huntington, Ind., for 15 cents each.

These two pamphlets bring to 97 the number that have been issued thus far in the Catholic Hour series. Representing the work of leading Catholic priests of the United States, they form a notable contribution to the pamphlet literature of our day. Eighteen of the titles are by Right Rev. Msgr. Fulton J. Sheen; fourteen by Rev. James M. Gillis, C.S.P.; three by the Most Rev. Duane G. Hunt, Bishop of Salt Lake; three by the Rev. George Johnson; three by the Very Rev. J. J. McLarney, etc. The subjects lie in many different fields—devotion, doctrine, apologetics, education, history, philosophy, literature, biography, sociology, the missions—touching in fact, virtually all fields of Catholic teaching and practice. The entire set of 97 pamphlets is offered by Our Sunday Visitor Press, Huntington, Ind., for \$11.20, postage extra.

A nationwide, and to some degree a worldwide audience, welcomed back to the Catholic Hour on December 15 the Right Rev. Msgr. Fulton J. Sheen, distinguished as one of the foremost radio speakers of the United States. On that day Monsignor Sheen opened his 1940-41 series speaking on the subject, "The Spirit That Makes War." This being an address which examined and commented upon the causes of the war it is interesting to note that it was one which could not have originated in many of the countries into whose ether it penetrated.

The general subject of Monsignor Sheen's 19-address series is "Guilt." It is carried at this time by more than 100 stations of the Red Network of the National Broadcasting Company, and sent abroad by short-wave station WGEQ, 100,000-watt station of the General Electric Company. Monsignor Sheen took up in his new series where he left off last year in his series on *Peace the Fruit of Justice*. At that time, his addresses were in the nature of a call to a spirit of prayer and penance. To help his listeners, Msgr. Sheen offered free copies of his *Prayer Book For Our Times*, some 565,000 copies of which have been distributed at this writing. The greater part of these were sent out to Catholic Hour listeners by the National Council of Catholic Men.

This year Monsignor Sheen again calls to America to return to God, "not by lip-worship," as he said in his first talk, "but by prayer, penance, reparation, by rekindling in our consciences the Justice of God, and by emblazoning before our eyes the Christ of Judgment in order that all of us, Jews, Protestants, and Catholics may, by a re-birth of the moral law, save America and salvage the world."

In order to help his listeners, Msgr. Sheen has prepared a booklet to reply to a question which all public spirited and patriotic Americans are asking themselves at this time—*What Can I Do in This Time of World Emergency?* He answers the question from the varying points of view of the active Protestant, the active Jew, the active Catholic, the bigot, the atheist, the anti-Semite, and so on. It is published in a 32 page pamphlet prepared attractively with a cover design by William T. M. de Groot. Copies of "What Can I Do" are being sent free of charge to all Catholic Hour listeners requesting them by the National Council of Catholic Men, sponsors of the program. Requests are being received at the N. C. C. M. headquarters office at the rate of 45,000 per month, and since some are multiple requests, distribution for the first month is likely to exceed 50,000 copies.

A large number of those interested in promoting a larger listening audience for Monsignor Sheen's addresses in the Catholic Hour have adopted the effective method of mailing printed post card invitations to friends and others in their local communities. Twenty-one thousand five hundred have been mailed alone by the officers and members of the Detroit Council of Catholic organizations, headed by James Fitzgerald, president, and Raymond R. Cameron, secretary. The post cards, which must be stamped with penny postage and addressed by the sender, are furnished on request by the N. C. C. M. headquarters office, Washington, D. C.

Hints to Friends of the Catholic Hour

THE CATHOLIC EVIDENCE BUREAU

This Bureau stands read to advise and assist any Catholic individual or organization in any activity relating to lay evidence work: In organizing a Catholic Evidence Guild, a unit of the Narberth Information Society, etc.; in recommending or supplying suitable literature for non-Catholic inquirers; etc.

Letters lauding the Apostolate of the Catholic Information Society of Narberth have been received by the directors of the Society recently from the Most Rev. Christopher E. Byrne, Bishop of Galveston, and the Most Rev. Maurice F. McAuliffe, Bishop of Hartford. These bring to a total of 47 the number of letters received from members of the Hierarchy who

have set their seal of approval on the Narberth pamphlet and secular press Catholic Information service.

Bishop Byrne, in his letter of November 7 to the Narberth Society, states:

"You are putting out very effective articles, each exposition of Catholic Faith and practice being complete in itself and very satisfying to the reader. There is something about these little lectures which catches the Protestant mind and makes them curious to know more. They do teach clear and definite doctrine."

Bishop McAuliffe wrote on December 5th:

"It is a great pleasure for me to testify to my genuine interest in the Narberth Movement. The aim you have in view and the methods you have so carefully devised are worthy of the highest admiration. I hope that the Narberth groups will continue to increase and flourish, and I am sure that a great good is being accomplished for the Church by the operation of these groups."

The Narberth society reports that there are 116 Catholic societies publishing their information articles in a total of 274 secular newspapers, which thus carry Catholic Information in free space, every week into 1,976,838 homes.

The newest group of lay speakers to go out on the street, the Connecticut Campaigners for Christ, has recently ended a most successful first out-door season. The Campaigners

New Laymen's Unit of Street Speakers Ends Successful Season follow the methods of the original Campaigner for Christ, David Goldstein, and hold a series of consecutive meetings in each town visited. Beginning in Winsted,

Conn., last May with a series of four weekly meetings, they subsequently held five meetings in Torrington, three in Litchfield and four in Naugatuck. The principal addresses and questions and answer periods were handled by John B. Greco, of Waterbury, Conn., and George Ayotte and Robert Coughlan were among the speakers. At the final meeting of the year in Naugatuck, a Junior Drum Corps provided the music.

The Connecticut organization is an outgrowth of a study club formed in 1930. After four years of successful study club work, the members launched a campaign of Catholic Action, consisting of programs of religious instructions. These programs, which included both lectures and questions and answer periods, were held in all the CCC camps in Connecticut as well as in several jails and numerous other places. In addition, they prepared for the CCC men a specially edited publication entitled *The Catholic CCC Camp Review*, issued four times annually for the past five years.

Heartened by their success in these endeavors, the speakers were encouraged to plan general outdoor speaking campaigns, and received immediate approval from the Most Rev. Maurice F. McAuliffe, Bishop of Hartford. There followed the campaigns carried on during the season just closed.

After having received permission from Bishop McAuliffe to begin their outdoor work, the speakers chose as the name of their organization the one used by David Goldstein, "Catholic Campaigners for Christ." Mr. Goldstein is the pioneer Catholic street preacher of this country and he has conducted meetings in the Diocese of Hartford as well as in dioceses in every section of the United States.

Rev. Cornelius P. Teulings serves as moderator of the group and Mr. Greco as the lay leader. The latter is eminently qualified for his work, not only through formal training in philosophy and theology but also by his participation in study club work yearly since 1930 and his experience in speaking on religious subjects in CCC Camps since 1934. The speakers hold training classes each Wednesday night during the winter and spring, using as texts *The Catholic Evidence Training Outlines*, Father Conway's *Question Box*, the *Campaigners for Christ Handbook*, and other apologetical works.

The Campaigners expect to begin their outdoor work again in the spring as early as weather permits. Acknowledgment is made by the group of help received from the N. C. C. M. pamphlet, *The Catholic Evidence Guild*, which they said aided them immensely.

The extraordinary fruits of a series of public meetings conducted last summer by the Catholic Evidence Guild of Washington were told in a letter received recently by the

Pastor Testifies to Effective Work of Catholic Evidence Guild

President of the Guild, Mr. Harry J. Kirk. The Rev. James J. Widmer, in whose parish the meetings were held, wrote that "the Guild's weekly open-air meetings brought results far above my highest expectations." Altogether, fourteen "pitches" were conducted by the Washington Guild members in the town of Manassas, located in Virginia in the Diocese of Richmond about thirty miles from Washington. Three lay men and women and one priest spoke on each "pitch" and each answered questions on the subject of his address. The sessions lasted for two hours each. Recorded music was used to open each meeting.

Writing of the benefits of the meetings, Father Widmer said:

"The Catholics of Manassas—about 60 souls—heard a review of the chief doctrines of their Church; the non-Catholics were treated to a popular and straightforward explanation of what a Catholic really believes. In their assigned addresses, the speakers of the Guild were imbued with an unfeigned sincerity, which characteristic, to my mind, was a convincing sermon in itself.

"Although immediate results could hardly have been expected from these Guild meetings, nevertheless, since the advent of the Washington Catholic Evidence Guild into Manassas (population 1940 Census—1,285) three converts have embraced the True Religion, and six other adults are receiving instructions prior to their full acceptance of the Catholic Religion.

"The work of the Washington Catholic Evidence Guild is indeed Catholic Action in practice. Would that other men and women would sacrifice some of their time to make God and His holy Church better known among the unenlightened! As a result of these meetings in Manassas, a better understanding of Catholic doctrine exists in those who heretofore have heard only false and distorted explanations of our doctrines and practices.

"I thank you again, Mr. Kirk, and all the members of the Guild for having presented to the people of Manassas the truths of our religion in an unbiased manner, and I ask God to shower His blessings on this inspiring, apostolic work of the Washington Catholic Evidence Guild."

Correspondence carried on by The Catholic Unity League, now in its twenty-fourth year, has brought more than 2,000 converts into the Church, the Rev. Bertrand L. Conway, C.S.P., its spiritual director, reveals.

Catholic Unity League Has Won 2,000 Converts

The primary aim of the Catholic Unity League is to carry on the apostolate of conversion by answering the difficulties of non-Catholics; by suggesting courses of reading on Catholic doctrine; by providing inquirers with Catholic books and pamphlets, and by financing special lecture courses to non-Catholics.

In the past 23 years, the League has held 37 public meetings; distributed 1,410,000 books and pamphlets free to inquirers; built up a 20,000-volume loan library; loaned an average of 16,000 books a year, or a total of 216,000 since 1917, from this library; answered more than 16,000 letters a year; financed 94 lectures to non-Catholics; sent out the *Question Box* in English, French, German, Spanish, Flemish and Slovak, and expended more than \$150,000 in this work.



NUMEROUS CONVENTIONS *and* CONFERENCES REVEAL GROWING IMPORTANCE *of* N.C.C.W.

EDITOR'S NOTE: *It is the hope of the editor of CATHOLIC ACTION that a careful reading be accorded the following impressive survey of the recent accomplishments and developments in the field of the Catholic Women's Apostolate operating through the National Council of Catholic Women. The varied interests served, the methods and programs of this service and the splendid results achieved should be of compelling interest and satisfaction to the entire Catholic body in the United States—to the clergy and to all the laity—men as well as women.*

MANY interesting reports of diocesan conventions have come to national headquarters during the past several months. We wish that space would permit writing up each one in detail, because there is so much worthwhile material in each that would be helpful to other groups, but this is impossible with 28 diocesan and one state convention to report.

On the programs varied and interesting panels have been presented on the National Catholic Welfare Conference, the National Council of Catholic Women, the Diocesan Council of Catholic Women, the Catholic woman's responsibility, national committee work, special diocesan committee assignments.

A number of diocesan councils have adopted the plan of mimeographing the reports of deanery presidents and diocesan chairmen, these to be passed out at the time of convention. Especially is this helpful where councils have only one day conventions, because it allows more time for discussion of work and planning for the next year.

That the diocesan councils are becoming more interested in exhibits is noted by the number that have been mentioned in reports that have been received. These exhibits range from committee work to diocesan convention programs and monthly letters of other diocesan presidents.

Councils Becoming "History Conscious"

Councils are becoming increasingly "history conscious." Several councils have already written histories of their councils and are adding to that history each year. Several additional councils are beginning such a history this year. Following the national convention in Detroit, Mrs. McCollum appointed a special committee to investigate further this phase of council work and to advise with those councils considering undertaking this project.

When one considers the number of diocesan conventions that were held during September, October, November and December, scattered throughout the country as they were, when one realizes the vast potentialities of Catholic Action. Scattered over the country from North to South, from East to West, the 28 diocesan conventions and one state convention included St. Paul, Galveston, Hartford and Spokane, Grand Island, Omaha, Santa Fe, Great Falls, Grand Rapids, El Paso, Rochester, Reno, Lafayette, Green Bay, Amarillo, Charleston, Des Moines, Oklahoma City, Tulsa, Dubuque, Sacramento, Belleville, Springfield in Illinois, Natchez, Davenport, New Orleans, Milwaukee, Indianapolis, Toledo, and the Minnesota State Council of Catholic Women.

In a number of instances it has been possible to have representatives of the National Board of Directors or the National Headquarters Staff in attendance. Mrs. McCollum attended the convention of the Sacramento Diocesan Council enroute to the Catechetical Congress in Los Angeles. While in California, Mrs. McCollum also attended regular and several especially called meetings of Council leaders in the different dioceses in that state to discuss Council affairs.

Present as well as past directors have attended conventions in their own and in neighboring dioceses.

Miss Agnes G. Regan, executive secretary, attended and addressed the Charleston, South Carolina, meeting. The Des Moines and Springfield Councils welcomed Miss Lenna M. Wilson, field secretary on organization. Miss Anna Rose Kimpel, field secretary on youth, attended the Grand Rapids meeting.

Presence of Ordinaries Lends Encouragement

Of greatest encouragement to the women in each diocese was the attendance of the Ordinary.

To the women in the St. Paul Archdiocese, the Most Rev. John Gregory Murray, Archbishop, paid honor in delegating to them work in preparing for the Ninth National Eucharistic Congress to be held in the Twin Cities, June 23-26, 1941.

In recognition of the silver jubilee of the consecration of the Most Rev. Anthony J. Schuler as the first Bishop of El Paso, the El Paso Diocesan Council of Catholic Women paid honor to His Excellency by issuing, in conjunction with its annual convention, a beautifully bound silver year book.

In addition to the program for the annual convention, the book contained a roster of national officers, diocesan officers and chairmen, a short history of the diocese, the organization of the diocesan council, the report of the diocesan president, reports of district councils and of committee groups.

Programs of Bishops Given Support

The inestimable support the women are lending to the Hierarchy in carrying out the program of the National Catholic Welfare Conference was stressed by the Most Rev. James E. Kearney, Bishop of Rochester. Work on a national scale set in motion by the Church calls for a vision extending beyond parochial lines, said Bishop Kearney, and the federation of groups in diocesan and National Councils is helping develop this outlook.

The Most Rev. Charles D. White, Bishop of Spokane, pointed out that the first phase in this program of Catholic Action is the development of personal holiness.

Need of Informed Lay Leaders

Next comes a united Catholic womanhood, who will work together for the common good. Bishop James Hugh Ryan stressed this phase in his talk before the Omaha Diocesan Council. His Excellency also asked for well-informed lay leaders.

"The primary purpose in life is to develop self," were the words of Archbishop Murray; so after a thorough study, the Catholic Action lay leader must go out and exercise her talents to advance the cause of religion in the home, in the community and in the nation. Bishop Toolen of Mobile exhorted the ladies of his diocese to make real sacrifices, if necessary, to advance the Kingdom of Christ.

The Most Rev. Jules B. Jeanmard, Bishop of Lafayette,

encouraged the women by saying, "Results may not always be spectacular or immediate, but if we could but read the future, we would be surprised at the fruit brought about by past efforts that seemed sterile."

Women's Work in Rural Areas Praised

The work that the women of the National Council have been doing in the rural areas was praised by Bishop Bergan of Des Moines. The women of the Des Moines Diocesan Council undertook a survey of Catholic families in the rural areas at the request of Bishop Bergan. In several dioceses recently, Councils have been responsible for a Catholic census, including Indianapolis.

An outstanding address on "The Church and Democracy" was given by the Most Rev. Robert E. Lucey, Bishop of Amarillo, before the convention of the Santa Fe Archdiocesan Council. Bishop Lucey called the Church the mother and protector of democracy through its teaching on morality. "Since in a democracy the people rule themselves, it is obvious to every thinking man that if the people will not control their lusts and passions, neither can they rule themselves. Without morality, the individual citizen will not prefer the common good to his own pleasures and comfort. Without morality, the virtues of patriotism, honesty and justice will disappear. Without morality, family life breaks down and when that occurs, the nation disintegrates."

Value of Institute Sessions and Demonstrations

As indicated at the beginning, a number of diocesan councils have adopted the plan of Institute Sessions and demonstrations at their conventions. Notable among those this past fall were Charleston, Springfield and Galveston. Study clubs, parent-teacher associations, shrines in the home, press and publicity and the National Catholic School of Social Service were so presented in Charleston. In addition to study clubs, parent-teacher associations and shrines in the home, the Springfield group presented extension of religious education, family and parent education and Youth. At the section meeting on Shrines in the Home in Springfield, the actual demonstration of the Solemn Enthronement of the Sacred Heart in the Home was presented. Galveston added legislation and organization and development to press and publicity, parent teacher associations, shrines in the home, study clubs, and Confraternity of Christian Doctrine.

Under the able guidance of Miss Irene Rickert, diocesan chairman of the Confraternity in Galveston, a model catechism class was presented before the convention.

Work of Religious Education Extension Committee

In addition to the work of teaching catechism, the work accomplished by members of the committee on Extension of Religious Education covered such varied activities as lay retreats, the closing of stores on Good Friday for Tre Ore observance, notably in Dubuque and Belleville, religious vacation schools and study clubs. The Milwaukee Archdiocesan Council invited Sister M. Katharine, O.S.B., College of St. Scholastica, Duluth, Minnesota, to give a talk on "Laying Religious Foundations in the Home."

One of our "baby" councils, Grand Rapids, invited Miss Miriam Marks, Executive Secretary of the National Center, Confraternity of Christian Doctrine, to speak before its convention and help the members launch a program of disseminating Catholic Action information.

The transporting of children from camp to Mass on Sunday was one of the projects of the Dubuque Archdiocesan Council.

The Great Falls Diocesan Council reported 4,783 pupils in 117 vacation schools during the summer of 1940.

Twenty-eight vacation schools were conducted in the Natchez diocese, and during the convention a number of substantial contributions were given to the Most Rev. R. O.

Gerow, Bishop of Natchez, toward this work for the coming year.

Growth of Study Clubs and Mothers' Clubs

The study clubs in the Grand Island diocese, largely devoted to Confraternity work, are studying "The Dignity of the Parishioner" this season. Projects of 40 vacation schools were exhibited at the diocesan convention, and from there were sent to the Catechetical Congress in Los Angeles for display.

The restoration of the Christian home and family and the foundation of mothers' clubs has been increasingly stressed during the past few years. With the increasing prevalence of divorce, the Catholic home stands as a solid bulwark to a stable society. The Galveston Diocesan Council chose as the theme of its convention this very topic, "The Christian Home." In its resolutions, the Belleville Diocesan Council, realizing the importance of young mothers taking an interest in the spiritual as well as the physical training and education of their children, adopted a resolution to promote study clubs of young mothers. The chairman of the Dubuque Archdiocesan Council reported the existence of several flourishing mothers' clubs, and the recent organization of another.

Interest in the work of the Committee on Industrial Problems has always been keen in the Diocese of Rochester. For several years, Miss Cecilia M. Yawman, president of the Rochester Diocesan Council and a past national director, was chairman of the national committee. As an evidence of her interest in this work, Miss Yawman attended personally one of the first Institutes on Industry held at the National Catholic School of Social Service. Since that time, Rochester has not only sent lay women students to the Institutes, but also priests. The Rev. Francis B. Burns has been an interested student at several Institutes.

Encouraging Response to Appeals for N. C. S. S. S.

This year the Rochester Diocesan Council held its convention immediately following the meeting of the Catholic Conference on Industrial Problems. Miss Linna E. Bresette, field secretary of the Catholic Conference, spoke at the convention, telling of the work of the Institute on Industry and of the National Catholic School of Social Service. A student at the Institute, Miss Frances O'Reilly, gave a report of the 1940 Institute which she attended.

During the convention, Mrs. Michael H. Keogh, Rochester, national director, and a member of the national committee on the National Catholic School of Social Service, appealed to the delegates for the support of the School.

Dubuque, Springfield, Galveston and Milwaukee devoted sessions to the School. The Dubuque archdiocesan chairman announced the completion of a scholarship pledged. At the Springfield meeting, Miss Sarah Daily, diocesan chairman, presented a plan for the Council to raise a sum to aid the maintenance fund. Sister Jeanne, a Mission Sister of the Holy Ghost, Cleveland, Ohio, spoke on the "Need of Social Work" at the Springfield meeting. The Rt. Rev. Msgr. Daniel P. O'Connell, spiritual director of the Galveston Diocesan Council, urged support of the School in an address before the Galveston convention. Msgr. O'Connell related the history of the School and its usefulness, citing the example of his home city of Galveston which hired a Catholic social worker on the basis of her adequate training at the School.

The Milwaukee Archdiocesan Council for several years has maintained the Father Haas Loan Scholarship. To add to the interest in the work of this committee, the Council invited the Rev. Lucian L. Lauerma, Director of the School, to speak before its convention on "Training for Leadership."

Cooperation of Councils Accorded Charity Bureaus

Standing committees to cooperate in the work of the diocesan bureaus of Catholic Charities have been established

within a number of diocesan councils. Additional councils, in dioceses where no formal bureau has been set up, have working committees that seek to stimulate and coordinate parish, deanery and diocesan efforts for charitable endeavors. The program in each instance is dictated by the needs within the particular diocese. Many diocesan conventions held during the late fall, stressed this phase of activity.

At Reno, the Most Reverend Thomas K. Gorman appealed to the diocesan council to feature interest in charitable projects through its affiliated organizations during the coming year. The diocesan director of social service, Rev. Thomas Collins outlined the program, and Mrs. Miles Kennedy, diocesan chairman, participated in the round table discussion which followed.

A panel on "The Archdiocesan Welfare Program" stimulated considerable interest and enthusiasm at the annual convention of the New Orleans Archdiocesan Council. "Archdiocesan Charity Coordinated," "Catholic Lay Organizations for Charity," and "Don Bosco's Program for Underprivileged Youth" were treated.

The Natchez Diocesan Council reported contributions of food, clothing and Christmas gifts to two orphanages within the Diocese. The Davenport Diocesan Council, in addition to its work for St. Vincent's Home, pledged co-operation in the proposed Newman Foundation at Iowa City. Rev. Donald Hayne, recently appointed Diocesan Director for the Council is Newman Club Chaplain at the University of Iowa.

Units of Red Cross Organized in Several Dioceses

Under the auspices of many of the diocesan councils units of the Red Cross have been organized. The Councils in the Archdiocese of St. Paul and the Diocese of Little Rock have devoted considerable effort and time to these units.

Miss Louise McGuire, Senior Examiner, Wage and Hour Division, United States Department of Labor, addressed the annual meeting of the Connecticut Council of Catholic Women urging greater interest in social legislation through service on special committees and through a study of local needs and pending legislation. The Council has been very effective in its support of the Diocesan Bureau of Social Service.

Fields of Legislation and Public Welfare Covered

Perhaps nowhere is the force of a united voice felt as effectively as in the field of legislation. If there were no other reason for national unity of Catholic women, here would be a sufficient reason. Mrs. George N. Fell, president of the Toledo Diocesan Council, summed this up very well in a message to affiliated units in the diocese:

"Through this national unity there is an opportunity for Catholic women to secure intelligent opposition to forces destructive of Christian living, of social justice and public morality, and in this same unity to secure equally intelligent support of constructive measures for social justice and public morality.

"Only the voice of a properly united, judiciously directed, and intelligent Catholic womanhood will be heard on matters that concern the promotion of the welfare of the nation and religion.

"No group of Catholic women can afford to remain out of that Council that represents the unity of the Church and the laity."

Each month in the Reno Diocese, the program is given over to the work of one committee. The program devoted to legislation will be of interest to other legislative chairmen. The deanery chairman of legislation will preside. She will introduce the diocesan chairman of legislation who will explain the diocesan plan for participation by Catholic women in legislation which affects them. A panel discussion, under the leadership of the diocesan advisor, will be given. Each member of the committee will ask one question concerning proposed legislation in Nevada, how these bills will affect Catholics, proper method of making

their viewpoint known on these bills, answers to chief objections to the bills, what other organizations are sponsoring these bills. Open discussion follows.

Probable legislation at the coming session of Congress includes the introduction of the Equal Rights Amendment. Several Congressmen have already signified that they will introduce this measure in the Senate and in the House. Many diocesan councils, as well as the National Council, have persistently opposed this amendment, and a number of diocesan councils adopted resolutions at their fall conventions reaffirming their opposition.

With the increasing activity of birth control advocates to establish clinics, it is more necessary than ever that Catholics be prepared to combat this movement. A number of diocesan councils last spring ordered a supply of literature on this subject for study. Just recently, the Charleston Diocesan Council president ordered 100 copies of *A Symposium on Birth Control* for distribution to all clubs in the diocese.

Councils Renew Drives on Indecent Literature

A renewed drive on indecent literature and a promotion of clean literature was stressed at a number of the conventions. Support of the campaign of the National Organization of Decent Literature was pledged. Addresses on the subject were given in Santa Fe and Spokane.

The El Paso women presented talks on Catholic literature centering about "Catholic Women as Distributors of Catholic Literature," "Catholic Writers' Responsibility," and "Catholic Patrons of Libraries, Museums and Members of Study Clubs."

"Reading as a Relationship to Catholic Action" was given by Mrs. J. L. Dolan, president of the Waterloo Deanery, Dubuque Archdiocesan Council. Mrs. Dolan recommended as sources for good Catholic reading the material of the Catholic Book Club, the Quarterly Book Survey of the Cardinal Hayes Literature Committee, the Index to American Catholic Pamphlets and the Pro Parvulis Book Club for young people.

Mrs. R. J. Sweeney, Dubuque Archdiocesan President, reported nearly 1,000 Catholic volumes in the Dubuque Public Library and 200 in the Cedar Rapids Public Library. A group in Ossian are working on the placing of the Catholic Encyclopedia in the public library there.

The Rev. Dr. R. G. Bandas, speaking before the St. Paul Archdiocesan Council, called attention to a new type of vendor of indecent magazines, those swap shops which trade Sunday comic sheets, brought in by children, for low and degrading publications. Father Bandas urged mothers to be on the alert.

"Reading for the Juvenile in the Home" was discussed by Sister M. Catherine Eileen, librarian of Holy Names Academy, before the convention of the Spokane Diocesan Council of Catholic Women.

Following the convention, the first annual Book Fair was sponsored by the Spokane Unit of the Oregon-Washington Regional Unit of the Catholic Library Association in co-operation with the Diocesan Council of Catholic Women. The Fair, lasting five days, attracted visitors from all the parishes, with an average daily attendance of 150 visitors.

During the afternoons, members of the Women's Council, to acquaint visitors with Catholic authors, gave reviews of outstanding books by Daniel Sargent, Frances Parkinson Keyes, Leonard Feeney, Alfred Noyes, Theodore Maynard, Gerald J. Ellard, Fulton J. Sheen, Chesterton and Belloc.

In the evening, talks were given on the Mystical Body and Reading, and the Catholic Philosophy of Democracy.

Interest in Catholic Press and Radio

Support of the Catholic press, especially in the campaign for subscriptions to the diocesan paper, was emphasized at the conventions of the Dubuque and New Orleans Archdiocesan Councils and the Belleville and Natchez Diocesan Councils.

"Radio and Its Function as a Public Servant" was the subject of an address at the Santa Fe convention. The women of the Des Moines Diocese were cautioned by the Rev. Father Marian, O.S.B., to be ever on the alert regarding the calibre of radio programs, which come into the very heart of the home.

Station WHO in the Des Moines Diocese and station WMT in the Dubuque Archdiocese have been particularly cooperative in presenting Council news.

At the present time members of the Indianapolis Diocesan Council are attempting to secure the Catholic Hour over their local station.

As a result of inter-American programs, classes in Spanish have been inaugurated in Cleveland and San Francisco.

"The International Situation and Our Responsibility" was discussed at the Hartford convention, while the women of the Minnesota State Council heard an inspiring talk on "Mexican Observations, Political and Otherwise."

Shrines in the Home and Catholic education were discussed at several conventions.

The main topics at a majority of the conventions was organization and development, study clubs and youth.

Organization Panels Advance Knowledge of N. C. C. W. Aims

Panels on organization were presented at the Charleston, Springfield and New Orleans conventions. Discussions in Charleston and Springfield centered about the diocesan, deanery and parish councils. In addition, the Charleston Council presented muddle and model meetings. The New Orleans group presented "The Program of the Council of Catholic Women—Its Purpose and Need," "The Archdiocesan Council and the Archdiocesan Newspaper," and "Needs and Possibilities of Discussion Clubs for the Adult Laity." A panel on Catholic Action Activities was presented by the Indianapolis Diocesan Council.

The Des Moines Diocesan Council resolved to establish a Speakers' Bureau in each deanery.

As an aid to committee work in general, Miss Wilson, speaking at the Des Moines meeting, advocated that appointment of a diocesan chairman on each national committee, even though the committee might not be an active one in the locality, for in this manner there would be a contact person in each diocese. This practice would relieve the diocesan president of much detail work.

Just recently the national committee on organization and development sent out a list of diocesan presidents who wished to exchange monthly bulletins. One diocesan president became so enthusiastic over this exchange of messages that she purchased a mimeograph machine. "The money which would pay for mimeographing each month will make the payments. With it, I hope to send out more material to the affiliations and to make our committee system work better."

One of the most interested deanery presidents from whom correspondence has been received recently ordered two complete sets of all committee material, one for herself and one for her chairman. "In appointing chairmen, I desire not only to furnish them with a knowledge of their work, but also to keep for myself a set of each one of these pamphlets so that I may to the best of my ability follow these chairmen in their progress, at least in their attempts towards a better understanding and appreciation of their appointments." In addition, this president has sent a letter to each priest in her deanery, pledging support of the women, and sending literature.

Study Club Technique Aids All Committee Work

The study club technique forms the basis of the work of all other committees; therefore, when one seeks the topics studied, one has but to turn to the list of N. C. C. W. committees to find how varied have been the subjects.

The Great Falls chairman reported the greatest number of clubs, 400, with 4,200 members. "The Faith of Millions" is being studied. The Natchez Diocese has been

studying industrial problems while St. Paul reports Church History. The Spokane groups have been assigned "Modern Questions" by Father Bandas. One hundred and eleven groups are active in the Dubuque Archdiocese, under the leadership of Mrs. Franz Nachtwey. Miss Genevieve Kennedy, Cresco deanery chairman prepared an exhibit on organization of study clubs, pamphlet and magazine study club material and a mimeographed schedule of study for the convention. Those who attended the national convention in Detroit will recall Miss Kennedy's effective chart on the study of the Mass.

Youth Problems Receive Close Study

Meeting with the conventions of the Diocesan Councils of Catholic Women a number of Diocesan Youth Councils held their first organization conference or annual convention.

Over 1,400 youth were present at the first annual convention of the C. Y. O. in the Springfield Diocese. After an election of officers, the delegates listened to an address by Rev. J. P. Farrell, Chaplain of the Illinois State Reformatory at Pontiac, who talked on the "Benefits of a C. Y. O. to Our Youth."

The Most Rev. T. J. Toolen, Bishop of Mobile, the Rev. Peter J. Quinn, Natchez diocesan youth director, Mrs. A. S. Lucas, Birmingham, national co-chairman of Youth, N. C. C. W., and Mrs. Bernard O'Neill, Natchez diocesan chairman, addressed the youth luncheon of the first Natchez youth state organization meeting. Officers were elected at an afternoon session.

An address by the Most Rev. Bernard J. Sheil, Auxiliary Bishop of Chicago, and a panel by youth itself marked the first annual convention of the Galveston Catholic Youth Organization.

The panel discussion centered about "Fundamentals of a Youth Program, Leadership, Opportunities for Rural Youth, Youth at World Forces, Books: How to Read and What to Read, Sports, Social Possibilities of the C. Y. O., Choosing a Vocation in Life, and The Spiritual Results of C. Y. O. Activity.

Futility of Materialistic Viewpoint Emphasized

The futility of a materialistic viewpoint was emphasized by Bishop Sheil. He urged a return to religious faith as the only remedy for the international ills which today beset the world.

The Charleston youth groups presented two-minute talks on programs, while Miss Kathryn E. Riddock, diocesan youth chairman, spoke on "Everyday Religion," at their annual convention.

Other diocesan councils which considered youth and youth sponsorship included Des Moines, Hartford, New Orleans, Grand Island, Santa Fe, Great Falls, and Grand Rapids.

Special honor was paid to former Council leaders in the Mobile and Des Moines Dioceses. Mrs. W. I. Grubb, Birmingham, was granted life membership on the Mobile Board. In the Des Moines Diocese, all past presidents were accorded special recognition.

With the beginning of the New Year we look forward to hearing from all publicity chairmen of the programs that have been inaugurated.

Leaders' Institutes Planned

One of the primary reasons for the establishment of the national and diocesan councils is to develop an articulate Catholic laity. Special institutes to train Council leaders have been held in a number of dioceses in recent years. Such a series of institutes is being planned in the Savannah-Atlanta Diocese. A diocesan retreat, in preparation for the year's work, was held in Atlanta in January. The wholehearted response of Catholic women in the rural sections of Georgia has been evidenced at deanery meetings which have been held in a number of the rural centers.

N. C. C. W.'S ANNUAL "CALL TO YOUTH"

THE fifth annual "Call to Youth" radio series, sponsored by the National Council of Catholic Women, in cooperation with the National Broadcasting Company, will start Saturday, February 1, over the red network of the National Broadcasting system.

The series, under the direction of Miss Anne Sarachon Hooley, Kansas City, Mo., national chairman of the Committee on Youth, N. C. C. W., will continue each Saturday from 12.30-12.45 p. m., Eastern Standard Time, during February, March and April.

"Today's Apostolate—Youth Lives the Twentieth Century Courageously" will be the theme of this fifth series.

In this troubled world today, youth must have and does have the strength to live courageously in the footsteps of the "Eternal Heroines," applying as they did the principles of Christ to present-day problems.

Nationally known leaders of youth—members of the Hierarchy, clergy and laity—will present the addresses.

Diocesan Council leaders everywhere are now making arrangements with their local red network stations to have the program carried. Everyone interested can aid in this crusade by writing personal letters to the manager of the local station urging that the "Call to Youth" be carried regularly.

Diocesan and local youth leaders are already organizing listening in groups. Four or five people gather about the radio, during the time of the address, pencil in hand, ready to take notes, not only on new ideas that are presented in the speeches themselves, but new ideas that are evoked as a result of the contents of the talk. A discussion period follows the talk, during which period the leaders discuss the practical application of the ideas to local youth work.

Copies of the talks may be obtained by writing to the local NBC broadcasting station.

At the close of the series it is planned to issue all the talks in a booklet, with study club outline and a bibliography.

CATHOLIC ACTION NOTES

MANY matters of import to Catholic women throughout the country will be discussed at a meeting of the Executive Committee of the National Council of Catholic Women in Washington January 10. Cooperation in the program for national defense, organized opposition to the so-called "Equal Rights Amendment," plans for a Leaders' Institute at the National Catholic School of Social Service, further development of regional conferences to supplement biennial national conventions as voted at the Detroit convention, the Industrial Institute which has become an annual feature of the Council's Committee on Industrial Problems and is conducted in cooperation with the Social Action Department, N. C. W. C., and the annual "Call to Youth" radio series, find important places on the agenda for the meeting. It is expected that the year 1941 will mark considerable development through the addition of several diocesan councils. Tentative arrangements have been made for the organization of councils in the dioceses of Corpus Christi, Buffalo, Crookston, and St. Joseph.

Regional conferences have been scheduled for Denver, Colo., with the time set tentatively for June and in Springfield in Illinois in September. Additional invitations will be considered at the meeting. The success of regional conferences previously held in San Francisco, Dubuque and Mobile has indicated to Council leaders that these meetings are extremely fruitful because of the opportunity for attendance of large numbers from participating dioceses and the further advantage of planning the program to best suit the needs of the councils within the region.

Members of the Executive Committee include: Mrs. J. W. McCollum, of Gainesville, Fla., national president; Mrs. Stephen J. Gaffney, of Portland, Me., first vice president; Mrs. J. E. Franchere, of Memphis, Tenn., second vice president; Mrs. Katherine Murphy Burns, of Santa Fe, N. Mex., national secretary; and Mrs. Frederick E. Murphy, St. Paul, Minn., national treasurer.



Remember the N. C. W. C. in Planning Your Will

ALLOTING A DIVISION OF YOUR PROPERTY TO FURTHER THE WORTHY WORK OF THIS OFFICIAL AGENCY OF THE BISHOPS OF THE UNITED STATES

THE Bishops of the United States, through their voluntary contributions, have made possible the work of the National Catholic Welfare Conference since 1919, notwithstanding pressing diocesan and other outside demands.

INCREASE in the knowledge and effectiveness of the work of the N. C. W. C. and of its several departments and bureaus could be greatly aided by additional contributions.

SUCH further financial aid would help extend the knowledge of Catholic principles and intensify their acceptance in our American life in the various fields in which the N. C. W. C. is interested. (Read the facts about the N. C. W. C. as printed on page 2.)

THE National Catholic Welfare Conference welcomes donations and legacies for the support and enlargement of the work confided to it by the Bishops of the United States. Donations should be sent to the treasurer, Most Rev. Francis C. Kelley, Bishop of Oklahoma City

and Tulsa, 100 North Lee Avenue, Oklahoma City, Okla., as well as information or legal notices of wills and legacies.

THE following form of bequest may be used by all who desire to further the work of Catholic Action as aided by the official agency of the Bishops of the United States:

FORM OF BEQUEST

I HEREBY give, devise and bequeath unto the National Catholic Welfare Conference, incorporated under the laws of the District of Columbia.

(here insert amount of legacy)

to be used by the Administrative Board of Archbishops and Bishops thereof for the purposes for which it is incorporated or for such other useful works of Catholic Action as the Administrative Board, N. C. W. C., may determine.

(name)



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- On Reconstructing the Social Order. (40 years After.)
- On Motion Pictures.
- On Atheistic Communism.

Eleven other pamphlet printings of Encyclicals of Pope Pius XI are also available.

By Pope Leo XIII:

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- Peace, the Fruit of Justice (*Sheen*).
- The Social Crisis and Christian Patriotism (*Cronin*).
- What Kind of a World Do You Want? (*Parsons*).
- The Seven Last Words and the Seven Virtues (*Sheen*).
- What Catholics Do at Mass (*Russell*).

YOUTH

- Youth Leaders' Handbook.
- A Call to Youth (1937, '38, '39, '40).
- The Needs of Youth.
- Culture for Young People.

MISCELLANEOUS

- Participation of Catholics in Mixed Groups.
- Pastoral Letter of 1919.
- The Papacy.
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